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Contents.

The Independent.

A Journal of Korean Commerce, Politics, Literature, History and Art.

ISSUED EVERY TUESDAY, THURSDAY AND SATURDAY.

NOTICE TO CORRESPONDENTS.

No attention will be paid to anonymous communications. All letters or communications should be addressed to THE INDEPENDENT, Seoul, Korea, and all remittances should be made to the same.

EDITORIAL.

The time seems to have come for the publication of a periodical in the interests of the Korean people. By the Korean people we do not mean merely the residents in Seoul and vicinity nor do we mean the more favored classes alone, but we include the whole people of every class and grade. To this end three things are necessary; first, that it shall be written in a character intelligible to the largest possible number; second, that it shall be put on the market at such a price that it shall be within the reach of the largest possible number; third, that it shall contain such matter as shall be for the best interests of the largest possible number.

To meet the first of these requirements it has been put in the native character called the ön-mun, for the time is shortly coming, if it is not already here, when Koreans will cease to be ashamed of their native character, which for simplicity of construction and phonetic power compares favorably with the best alphabets in the world. Difficulty is experience by those not thoroughly acquainted with the ön-mun from the fact that ordinarily there are no spaces between words. We therefore adopt the novel plan of introducing spaces, thus doing away with the main objection to its use. We make it biliteral because this will act as an incentive to English speaking Koreans to push their knowledge of English for its own sake. An English page may also commend the paper to the patronage of those who have no other means of gaining accurate information in regard to the events which are transpiring in Korea. It hardly needs to be said that we have access to the best sources of information in the capital and will be in constant communication with the provinces.

To meet the second requirement we have so arranged the size of the sheet as to be able to put it on the market at a price which will make it unnecessary for anyone to forego its advantages because of inability to buy.

To meet the third requirement is a more difficult matter. What Korea needs is a unifying influence Now that the old order of things is passing away, society is in a state which might be described as intermediate between two forms of crystalization. The old combinations of forces have been broken up or are rapidly breaking up and they are seeking new affinities. The near future will probably decide the mode of rearrangement of the social forces.

It is at this moment when Korean society is in a plastic state that we deem it opportune to put out this sheet as an expression at least of our desire to do what can be done in a journalistic way to give Koreans a reliable account of the events that are transpiring, to give reasons for things that often seem to them unreasonable, to bring the capital and the provinces into greater harmony through a mutual understanding of each other's needs, especially the need that each has of the other.

Our platform is—Korea for the Koreans, clean politics, the cementing of foreign friendships, the gradual though steady development of Korean resources with Korean capital, as far as possible, under expert foreign tutelage, the speedy translation of foreign text-books into Korean that the youth may have access to the great things of history, science, art, and religion without having to acquire a foreign tongue, and LONG LIFE TO HIS MAJESTY, THE KING.

LOCAL ITEMS.

Minister Min Yong Whan, attaché Yun Chi Ho and Secretaries Kim Dik Yun and Kim Do Il left for Russia on the 1st inst.

It has become evident that the disturbances in the country are not the result of disaffection toward the government but are simply the excesses indulged in by lawless characters who take advantage of the present lack of strong central control, knowing that for the moment they will go unpunished. We could wish that they might take warning from the fate of similar attempts in the past and remember that sooner or later their sins will find them out. We decidedly refuse to believe that any large fraction of the country people are willing actors in these anarchical proceedings. The better informed Koreans in the Capital are this of opinion.

The Admiralty Court of Inquiry into the sinking of the *Edgar* pinnace at Chemulpo found that the launch was overladen and badly managed.

We learn with regret that a case of insubordination in the police force was condoned rather than punished because the offender had been given his position by a powerful official. Such things tend to bring into discredit an otherwise effective force.

The promptness with which the governor of Ha Ju was dismissed from his office when evidence of his malfeasance was forthcoming tends, insofar, to disprove the charge of inactivity which has been made against the present government.

At the Easter service in the Union Church, Hon J. M. B Sill, U. S. Minister delivered an able address. The children rendered some Easter music very prettily. The altar was handsomely decorated with potted plants.

GOVERNMENT GAZETTE.

APR. 3rd.

Edict. Alas, of late the minds of the people have been disturbed by wrong ideas conveyed to them by the hands of bad characters calling themselves the "Righteous Army," These unscrupulous men incite to trouble and keep the country in an uproar. This is due to Our being unable to rule them properly and we consequently feel ashamed. We have sent Royal messengers in all directions and have ordered the people to go back to their vocations in pea they do not seem to know what is right to do also sent the Royal troops to the disturbed but we did not wish them to fight unless the should resist the Royal Edict. The time has for tilling the soil but the people have not turned to their duties and We fear that famin follow. In that case We would not be able to sleep in peace for thinking of the suffering people. We are told that some foreigners been killed by these rebellious bands and tha of Our people have been killed by foreigners which shocks and pains us. As We have o up intercourse with the world, We consider t are all brothers, whether foreign or native For brothers to hate and kill one another is fence to Heaven and will bring its punishment messengers tell us that the governors and magi have received Our orders to protect the regardless of nativity.

Ye people, cast away all savage customs a come peaceful and obedient children. Cast the doubts and suspicious which you entert gainst foreigners. The names of those killed, er natives or foreigners, should be reported t

Appointments. Acting Minister of Edu Yi Wan Yong; Commissioners of the Royal al, Yi Sun Ik and So Jung Sun; Cabinet Yi Do Sang.

Dismissals. Governor of Kong Ju, Yi Wun; Governor of Hai Ju, Yi Myung Sun; Minister of Education, Yun Chi Ho; Police o Pak Myung Sun and Kang Du Sik.

APR. 4th.

Appointments; Kyung Sung Bu Chusa Keui Hyok; Hai Ju Governor, Yun Kil Ku, Ju Governor, Yi Kön Ha; Magistrates;— Mun Yi Han Yong; Pak Chun, No Ta Wu; Yun, Chung Won Sung; Ik San, Chung Keui Hyo San, Cho Jong Sö; Chong Eup, Kim Yon. Re Collectors;— Bong San, Yi Song Kun; Chin Yi Ki P'ung; Fa Ju, Yi Kyo Yul; An San, H Eung; Chöng P'yung, Pak Ju Kwan. Com ers of Reorganization of the Dstricts;— Kim Whan, Yi Ha Man, Pak Söng Ki, Yun Chi Han Chin Chang, Yun Chul Kui, Kim Cha Kim Hi Sang, Yi Kyung Sang, Tak Yun Sur Seung Won, Chöng Do Yung.

APR. 6.

Appointments;—Yun Chong Ku, Vice M of the Royal Household; Kim Jorg Han, Chamberlain.

Killed;— In Suk Po, Hai Ju tax collect Chang Yun, by the rebels

LATEST TELEGRAMS.

Madrid Mar. 6. Great activity has been ed in the arsenals. The army and navy are ed for emergencies.

Madrid Mar. 8. With the view of putting to rowdy manifestations against the Ameri Valencia, the town has been declared in a siege.

Madrid Mar 12. The Cuban merchant withdrawn all indents for goods from the States.

London Mar. 14. Egyptian troops will a without delay to occupy Dongola. * * * It wil prise 8000 of all arms. * * * This unexpected de has caused surprise and irritation in Paris.

London. Mar. 24. Popular excitement ha renewed in Spain and the news papers decla war rather than America should interfere in C

London Mar. 24. During the hearing charge against Dr. Jameson, a witness depo handing Major Wullougbby dispatches recalli expedition, which Dr. Jameson refused to recie

A Shanghai despatch of Mar. 24, States Koreans arrived from San Francisco on Mar It has not yet been ascertained who they a some of them are supposed to be Ministers (?)

Nagasaki Mar 27. A Russian steamer here from Odessa yesterday with 1500 soldi board. She left this morning for Vladivostock

1897-98

Two Hulberts' Korea

By James Wade

I had sometimes over the years seen in catalogues of second-hand fantasy and science fiction books the title The Queen of Quelparte by Archer Butler Hulbert (Boston: Little, Brown, 1902; 330 pp.) and wondered why a book that was apparently about Cheju Island would be on such a list, and what connection Archer Hulbert might have with the famous Homer Hulbert, missionary, amateur diplomat, and self-made scholar on all things Korean.

Finally I obtained a copy of the volume and found that it was indeed a kind of fantasy woven around the three-power contention over Korea and the assassination of Queen Min, using Cheju as a thinly-disguised symbol of Korea as a whole.

By investigation I also discovered that Archer Hulbert (1873-1933) was Homer's younger brother, eventually a professor of American history at several colleges, who had spent the momentous years 1897-98 in Seoul[1] with Homer, serving as a correspondent for several foreign publications and as assistant or copy editor on Philip Jaisohn's pioneer newspaper The Independent. (Background information was kindly supplied to me by Clarence N. Weems, editor of the reprint of Homer's History of Korea, and Homer's son William C. H. Hulbert.)

It is not entirely clear why Archer Hulbert elected to write about Korea under the guise of Quelparte, the old European name for Cheju-do. In his preface the author states that "the name used in this story (is) a sort of metonym for Korea --- for mercy's sake". (The dictionary defines metonym as "a figure of speech

consisting of the use of the name of one thing for that of another of which it is an attribute or with which it is associated".) However, since it is perfectly obvious from this introduction and elsewhere that Korea is intended, the device scarcely functions to throw a veil of secrecy "for mercy's sake" around the country that was still in its protracted death agonies when Archer published his book.

Perhaps this approach was adopted so that details of history and topography could be switched around to fit the plot more freely than if a "real" country were being directly described.

Since this book is the first fictional treatment of Korea at book length in English (or perhaps any Western language), it may be worth examining, aside from its merits or demerits as a novel.

When I say that The Queen of Quelpaate is an adult novel, I refer to the audience for which it was intended, not to its quality as a work of art. The book is a romantic adventure story of the kind (then being) written by George Barr McCutcheon and many others: popular entertainment in a Never-Never Land setting, on a level with the historical novels of a generation ago and the imitation Gothics of today. It is important to remember that in a sense Archer Hulbert was writing not about Korea but Graustark East.

Our interest will lie in determining the accuracy with which the author set down and interpreted the places and events he observed first-hand in Korea, and to see how and why he erred when he did so.

In preparing this study, I have had the invaluable assistance of Mr. Norman Thorne in matters historical, political, and

geographical; and of others too numerous to mention in checking details.

This tale is one of Russian intrigues to thwart Chinese influence in Korea, to gain a protectorate, and then to pacify Japan by trading that protectorate for Japanese acquiescence in Russia's acquisition of Port Arthur, Russia's long-sought warm water port. This latter exchange is fictitious: although Russia did back away from the chance to gain control of Korea in March, 1898, the reason was internal resistance led by the Independence Club (as Archer surely knew as an editor of The Independent), not an attempt to mollify Japan.

Strangely enough, this is the only substantial mention of Japan in the book, which treats the three-power struggle over Korea as if only China and Russia were involved. If, as seems probable, most of Archer's information and interpretations came from Homer, this may reflect the latter's ambivalent attitude toward Japanese influence in Korea at this time. (He long believed it would be beneficial, but changed his mind several times.)

Archer is obviously on the side of Russia, even though the book several times mentions an ominous "will of Peter the Great" containing an alleged "Secret Plan for European Supremacy", a history-as-conspiracy theory that the author apparently believed to be real, and did not disapprove.

The plot of the book is clear if involuted. American army lieuterant Robert Martyn takes service with Col. Ivan Oranoff, czarist agent in Korea (Quelparte), partly because of his love for Oranoff's daughter Dulcine. The queen of Korea has been murdered

by Chinese assassins (in reality they were Japanese, of course) [illegible] this is the major and inexplicable falsification in the [illegible], and if her body is not given proper ceremonial burial, superstitious public reaction may topple the tottering dynasty, to the advantage of China.

Oranoff sends Martyn to transfer the body from an island temple to the capital, planning to announce the Russian protectorate over Korea after the obsequies have reassured the populace and restored political stability. However, agents of the villainous Chinese envoy Prince Tuen burn the temple and the corpse during a battle, so that Martyn returns empty-handed.

In desperation, he and Dulcine plot that she replace the dead queen in the coffin, which must have an occupant during those parts of the funeral ceremony before the sarcophagus is sealed. No one else is aware of the substitution, and it is planned that Martyn should release Dulcine from the tomb as soon as possible on the evening of the funeral.

However Menin, an evil Indian agent of Prince Tuen, impersonating Col. Oranoff, captures Martyn after the ceremony and tells him that ~~claims~~ he has taken Dulcine away on Prince Tuen's yacht. She will be killed unless Martyn goes to the king in the Russian legation and confesses the substitution, which will discredit the Russians with the Korean government and people.

The last half of the book is a cliff-hanger guessing game as to whether the heroine is in the tomb or on the yacht, and whether the hero can rescue her in time in either case.

Of course all turns our happily in the end for the lovers and

the Russians. The book ends with Czar Nicholas II giving a gala banquet for the new-weds, and in celebration of his acquisition of Port Arthur by trading Korea to the Japanese. At the party the Korean "sword dancer" who saved the hero's life and fell in love with him, and who was rewarded by being permitted to serve as the heroine's lady's-maid, is the star performer.

The plot is [illegible] clever enough, and Archer Hulbert on occasion writes well, with more elegance than brother Homer. (His [illegible] description of [illegible] temple "fish-bells" is vivid: "thin metal fishes, suspended on the tongues of little brass bells . . . . floundered desperately in the wind.")

However, some of the plot conventions have been rendered unconvincing by time and attrition: the feat of getting the girl into the coffin and keeping her there unrecognized is not handled convincingly, and the assumption that a false beard is sufficient disguise to fool Oranoff's family and intimates will not wash. The heroine is either in or not in that tomb for so many pages that the modern reader is likely to lose interest in the whole question.

Some of the characters are identifiable as to origin, although Lt. Martyn and Col. Oranoff seem stock types. (One is tempted to claim that Dulcine derives from Pearl White, but the period is too early.) The ruthless intriguer Prince Tuen, who never appears in person in the book, is probably modelled upon Yuan Shih-kai, the Chinese emissary in Korea, even though Yuan was forced to flee the country in 1894 at the time of the Tonghak Rebellion, three years before the book's action takes place, and was never up to quite the

same tricks as his fictional counterpart.

The treatment of the king, "Whang-su", is even more [illegible]. This would be Emperor Kojong in real life, whom Homer Hulbert knew personally, to some degree at least. The fictional king is described as "graceful, jaunty, witty", a chain cigarette smoker with a debonair detachment and amused fatalism in crisis. (This character is one of Archer's better portraits, in fact, and it is too bad that the plot gives him little to do.) It may well be that effort was exerted to make Whang-su as unlike Kojong as possible, in order to avoid the appearance of presuming on royal acquaintance. Certainly the description does not sound typical of any Yi Dynasty monarch, not even Yonsan-gun.

The local color injected by Archer is rather successful of its type. We are told about white clothes, washing paddles, spring rice famine, long pipes and kite fights (but powdered glass applied to kite strings to cut loose an opponent's kite is described as a long-ago ruse whose perpetrator was stoned to death, not as a standard technique).

The hero observes to a Korean colonel. "Custom inexorably compels you, if you gain high office, to support all your relatives."

The Emille Bell legend is garbled and updated, placing the bell where the Chong-no Bell now stands, which may be justifiable in the ideal world of fiction.

The sword-dancers who befriend the hero perhaps derive from [illegible] aspects of the mudang cult, though these girls are

The "Quelpartian Love Song" quoted consists of four silos from the Namhan t'ae p'yong 南漢太平 ka as translated by J.S. Gale and published in the Korean Repository, Vol. III, in 1896. Archer inverts Gale's order to 4-1-2-3. (I am indebted to Bishop Richard Rutt for this data.) Jack London is also said to have used unattributed Gale poetry translations in his Star Rover.

Geographical correspondences are easy to note. Keinning is Seoul, with its Great East Gate and the Silkworm Head peak. Tsi is Inchon, port to the capital. The Phan River is the Han, and Chulla province is mentioned by that name.

Lynx Island, where the queen's body was temporarily entombed, is described as being 50 or 60 miles west of the capital in the Yellow Sea, and is apparently fictional. It is certainly not Kangwha-do. Norman Thorpe points out, however, that mention of the Russians trying to buy up land there reflects their actual unsuccessful attempts in 1897 to establish a coaling station on Chul Yong-do.

Similarly, non-existent Wu Chow Bay is mentioned as a possible alternative southern terminus for the trans-Siberian railway if the acquisition of Port Arthur fails; this probably refers to Uiju on the Yalu River and the port of Yongam-po, where in 1896 a Russian-backed French syndicate did receive a concession to build a rail line to Seoul, a project shelved with the transfer of Port Arthur in 1898. (After Archer's book was published, the Russians finally if briefly did secure use of Uiju, in 1903, ostentatiously re-naming it Port Nicholas.)

It is of course factual that the king lived in the Russian

legation for some time after the murder of the queen, and that Russia signed a treaty with Korea assuming control over the mint, customs, and military at the time of the queen's belated funeral. The terms of this fictional Russian protectorate (the word was used at the time in non-fiction) are virtually the same as those granted to Japan between the Russo-Japanese War of 1905 and Annexation in 1910, long after the book appeared. The author's precognition, however, did not extend to foreseeing the cataclysmic defeat of Russia by Japan.

Archer Hulbert's extended account of the queen's funeral, comprising parts of two chapters, is drawn from articles he sent to American newspapers at the time, according to his preface. This material is probably of interest historically as the most detailed description of this event in a Western language, if it can be judged accurate.

However, a few details seem to be questionable. Would the king ride in the funeral procession on a white horse? Was there really a custom of spreading untrodden earth on the path he followed so he would not tread where commoners walked? And would this have made sense if he were on horseback anyway?

Surely no marble was used in the tomb, only granite. And as to the reference to the tongues of the builders of the tomb being torn out to insure their keeping of its unspecified "secrets", this is a descent to penny-dreadful sensationalism.

Aside from these points, the description tallies with the less detailed and vivid account given in Mrs. L.H. Underwood's Fifty [illegible] (American Tract Society, 1904).

Archer's anti-Sinitism is a faithful reflection of Homer's attitude: "Prejudice led me to feel that Chinamen would never choose the reasonable or expected alternative, or do the thing you were prepared to resist, but would eventually win out against you by the use of unheard-of expedients, as inconsistent as illogical." (At least Archer labels this conviction as "prejudice"!

Although he states hyperbolically that Korea "had always been a conquered, apathetic Hermit Nation", he seasons the judgement with this encomium: "In spite of the many aspersions cast upon their race by the unknowing world, I remember with awe the courage of those men, and realize something of what millions of other hearts may be capable of enduring, though they be Oriental and heathen."

And in describing his hero's gratitude to the sword dancer, Archer wistfully echoes the uneasy indifference of generations of foreigners faced with the intricacies of the Korean language: "I was more grateful to her than I could ever tell, could we have spoken the same language. It was a relief not to be able to try."

* * * * * * *

Just as Archer Hulbert's novel The Queen of Quelpart is the first adult novel written in the West about Korea (setting aside the Silla episode in Jack London's Star Rover), so his more famous brother's book The Face in the Mist (Springfield: McLoughlin Bros., 245 pp.) is the first juvenile adventure story about Korea, published [redacted] years later, in 1937. (The copy I was privileged to examine was provided by Dr. Samuel Moffett, to whom thanks are due.)

By coincidence, both Archer's and Homer's books are set on Cheju Island.

It is perplexing to establish the date of composition of The [redacted] Face in the Mist. Its publication may reflect awareness of Japanese expansionism in 1937, but the time of the story is certainly before 1910 and after the Sino-Japanese War, as the statements and attitudes of Japanese naval officers make clear that Korea is still a suzerain state, on paper at least. Yet the expectation of Japanese annexation is clear enough to make it seem hindsight rather than prophecy. The book was in all probability written after 1910.

The story is a typical and effective example of the boys' thriller popular during the first decades of the century.

An American naval lieutenant (once Hulbert forgets and makes him an army officer) in Peking during the looting of the great royal library finds a clue to a treasure hidden on Cheju by order of the last Yuan emperor, who fruitlessly planned to flee there with the collapse of Mongol power.

The lieutenant goes to Cheju with the usual youthful sidekick [redacted] Johnson, where he experiences many adventures with a

hostile native as well as a villainous Chinese eunuch and a [illegible] gunboat captain, each determined to seize the hoard for himself.

All turns out happily in the end, but not before the brave Korean heroine saerifices her life to save the hero, thus avoiding the ticklish issue of potential miscegenation. All this is according to the usual pattern.

The details are plausibly worked out: the lieutenant speaks Korean because he was a naval attaché at the Seoul embassy with an interest in languages (only onee does someone understand a Korean remark who shouldn't); the mute communicates with Koreans by scribbling Chinese characters.

This villain, by the way, is called simply "the mute" through much of the book, but we know that his tongue has been torn out. so it is no surprise when Hulbert begins calling him "the eunuch" without explanation: we know how the discretion of these intimates of the Asian harem was insured --- at least in Yellow Peril tales.

Homer Hulbert writes vividly if inelegantly with brisk pace, though naturally the style suitable for such a tale neither strives for nor achieves any distinction. Authentic details of Korean custom and history are worked in adroitly, as we might expect. For purposes of the story, the holes from which the Cheju ancestors emerged according to legend are transferred to a seaside temple [illegible] made to connect with a series of caves, but few such licenses are taken.

Still, it is not obvious whether Hulbert visited Cheju or is [illegible] from the accounts of others.

What is surprising is the pervasive tone of blatant racism apparent everywhere. This of course is typical of the temper at the time, when Dr. Fu Manchu was at his horrendous apex, but one might have hoped it would be soft-pedalled and perhaps even counteracted in the work of a man who lived many years in the Orient, and who was considered an expert and advocate of the country he strove to serve so long.

But no: we learn on page 140 that the hero "determined to pit himself against the craft of three Oriental nations to whom craft is second nature." On page ~~[illegible]~~ 186 there is the casual reference to an "oily Oriental", and on page 202 is the speech, delivered to the Japanese captain, "We are not Koreans and Americans. You must not think that because you can browbeat, blackmail and rob those people you can do it with impunity to Americans." The ecstatic heroine sums it all up on page 52 with the idolatrous exclamation, "O, but you Americans are men!"

By this time Hulbert's flirtation with the Japanese was past, but he never seems to have acquired much regard for or understanding of the Chinese. In this book there are admirable Korean characters, but always cast in the role of faithful menials who serve the interests of Westerners above those of their own people.

This kind of attitude dies hard: the late Ian Fleming in one of his James Bond fantasies assured the world that the Koreans were known as the cruelest of all races, avid to degrade Occidental ~~[illegible]~~ women. But then, Fleming never pretended to be a friend or ~~[illegible]~~ of the Korean Korea.

When I first ~~&&~~ picked up The Face in the Mi[illegible]. the [illegible] occured that it might be interesting to have it trans[illegible] Korean and published as a juvenile here. Obviously th[illegible]ould n be a good idea.

In contrast, the novel by Archer Hulbert, who stayed in Korea for a much shorter time and learned much less, might well be republished as a novelty without giving anyone offense.

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THE KOREAN REPOSITORY.

MAY, 1896.

KOREAN HISTORY.

Paper IV.

(Selections from native writers).

SILLA (A D. 350-500).

NOLJI assassinated King Silsung and seized the throne in 417 A.D. A year later, Pak Chesang made a visit to Kogooryu and returned with Pakho, the king's brother.

King Nolji had two brothers, one called Pakho and one, Misaheun. Ten years previous, Pakho was sent as hostage to Kogooryu and Misaheun to Japan. The king remarked to Chesang, "Both my brothers are prisoners, one in Kogooryu, one in Japan, neither of whom I am ever likely to see again." Chesang answered, "The ancients used to say that a king's anxiety was a courtier's disgrace, and a king's disgrace a courtier's death, and so, though I be but a humble subject, I will accomplish the king's desires." He went to Kogooryu and had an interview with the king. "Neighboring states that live on friendly terms," said he, "should treat each other with consideration. To hold a man as hostage shows a lack of faith. Pakho has been here for ten years now, while the king, his brother, longs exceedingly to see him, so much so in fact that he has told me of it. If your majesty will kindly let him return, I might compare Nyu kingdom (Kogooryu) to nine oxen from which one hair has fallen, and the grace of your majesty to infinity itself." When the king of Kogooryu heard this he let Pakho return.

But Nolji again said "Misaheun's absence is like the loss of an arm," Chesang replied "I have entered on your majesty's service and shall not draw back. The king of Japan however cannot be won by fairness, and so I shall have to deceive him.

On the day of my departure please lock up my family in prison." He embarked at Yool port, turned the boat's prow east, and was about to put off when his wife reached the place in tears. Chesang called loudly, "I have commands that take me away. The chances are we will not meet again." He reached Japan, whither he professed to have escaped for his life. The Japanese, however, were suspicious until they heard that the king of Silla had imprisoned Chesang's wife and children. Then they gave Misaheun and Chesang rank and had them lead the way in an attack on Silla.

Chesang whispered to Misaheun, "At the first opportunity escape for your life."—"And leave you behind?" said Misaheun, "never!" "My coming here is simply to have you return alive, and satisfy the longing of the King to see you. Do not think of me again, please!" Misaheun wept when he secretly bade Chesang farewell. Chesang slept till late the next day in his boat, waiting till Misaheun should get far out to sea.

When the Japanese knew of this they made Chesang prisoner, and put out after Misaheun, but a fog settled down and they had to return.

The king of Japan in fury had Chesang brought before him, pinioned, and asked, "Did you set Misaheun free?"—"I did as my king desired me," said Chesang. The king made reply, "You pretended to be my servant and now you turn out to be the slave of Silla, do you? I'll treat you to all the state tortures unless you consent to be the servant of Japan, in which case I'll give you rank." Chesang in reply said "I could willingly be as the swine or dogs of Silla, but a servant of Japan—never!" The king in his anger had Chesang walk barefoot over reed stubbles. "Tell me, whose servant are you now?"—"A servant of Silla." He was then made to stand on a plate of heated metal. "Now whose servant?" repeated the king in still greater fury. "Of Silla only," was the answer. Seeing that there was no power to make the man yield, the king ordered wood to be piled up and had him burned to death.

In the meantime Misaheun returned to his country. The king went out to meet him, took him by the hands and wept. When the news of Chesang's death reached Silla, the state went into mourning. On the same day Misaheun was married to Chesang's two daughters. Chesang's widow, with two sisters, went to Chilsool mountain pass and there died, becoming the guardian spirits of the place with shrines erected do their memory.

After a reign of forty-two years, the king died, and his son Chabi succeeded. There lived at that time a noted scholar,

known as Teacher Pakgyul. He was very poor, badly fed and badly clothed, but he played skilfully on his lute, which he constantly carried with him. With it he could express all the emotions of the soul, sorrow, gladness, anger, pleasure. By means of this he consoled himself in his poverty. It happened once, at the end of harvest, when you could hear the sound of hulling rice from every pestle of the village, that Pakgyul's wife sighed and said "All have rice to hull but me; how ever will I pass the winter?" The Teacher laughed and said, "Our life is in the hands of fate. Rank and riches are according to the will of heaven. We cannot prevent things to come or overtake things past and gone; so why be sad?" With that he picked up his lute and struck the strings in imitation of the panga (rice pestle.)

'Tis the pang-a uwha pang-a,
All about its music sounding;
Tul gu dung k'ung tul gu dung k'ung,
Says the pang-a with its pounding.

The spirit of the Teacher's wife revived; the music, we are told, restored her soul.

Chabi died and in the tenth year of his son Choji on the 15th of the first moon, there was a royal procession to Ch'unch'un Park. On the way, a raven came flying with a letter in its mouth, which it let drop. On looking at it there was found written on the envelope, "If you open it two persons die, if you leave it closed, one." The king remarked "It is better for one to die than two;" but the magician called to explain it said, "The one means the king." It was then opened and read "Aim your arrow at the lute case!" The king went into the inner palace and shot, and behold there was a man inside the case, a louze no less, who had been living with the queen. By royal command they were both beheaded. Hence yearly, on this same day, a national sacrifice is offered to the ravens for their service.

Other days of the first moon are also observed to the pig, rat, dragon, horse respectively, for the dragon gives rain and horses carry burdens, while rats and swine pillage. These are days of special rejoicing for the whole nation

Twenty-two years later the king died and, leaving no son, Chidaro, a grand child of Namool, succeeded. Formerly, when a king died, five men and five women were buried alive with him. This Chidaro declared to be a barbarous practice, so it was stopped and mourning customs and sacrifices instituted instead.

Kogooryu (A.D 331-428).

In A.D. 344, King Kogookwun changed his capital to a

place east of Pyeng Yang, below Moknyuk Mountain, where sacrifices are offered still.

In the forty-first year of Kogookwun, the king of Päkje accompanied by his eldest son, at the head of 30,000 picked troops, attacked Pyeng Yang. The king went out to meet him, and was struck by a stray arrow and killed. His son Kooboo succeeded, known as King Sosoosim.

The next year (A D. 372) a Chin Emperor of China, Pogyun, sent priests with Buddhistic idols and scriptures to Kogooryu. This marks the first entrance of Buddhism. About the same time also the Confucian classics began to be taught the children.

Päkje (A D. 305-478).

In the second year of Chinsa (A.D 385-392) labourers were chosen, fifteen years old and upwards, to build a wall along the north of Päkje. When completed it stretched from Ch'ungmok Pass, by way of P'algon, to the sea. Six years later the King died

A son of Ch'unryoo called Asin succeeded and died fourteen years later. His eldest son Chunji had gone as hostage to Japan. When Chunji heard the news he went to the king of Japan, wept and asked to be allowed to visit the place of his parent's decease. The ruler of Japan gave him a hundred soldiers and let him go. The people of Päkje received him with great rejoicings, made him king, and he ruled for sixteen years.

In the twenty-first year (A D. 470) of King Käro, Kogooryu invaded Päkje, coming in by four different roads with an army of 30,000. They surrounded the capital, and built fires at the north and south gates. The king, seeing his danger, climbed the wall and escaped, but met Kulloo and Mannyun outside. When the king dismounted and bowed, Kulloo spat in his face three times, bound him, took him back to Ach'a city and killed him there. These two men were formerly Päkjeites, but had fled to Kogooryu to escape punishment for some crime they had committed.

In the second year of Moonjoo (A.D. 476), Tamna first paid tribute to Päkje. Tamna was an island in the south sea which originally had neither inhabitants nor products, until three spirit beings appeared, springing from the ground, the first called Yang, the second Ko, the third Poo. These gentlemen were sauntering along the seas one day when they saw a rock open and three women step out, and then came horses, cattle and all kinds of grain with them. Each man took a wife and, dividing the land, they called it Tamna—the modern name is Chejoo (Quelpart).

KOGOORYU (A.D. 428-600).

Wun, who came to the throne A D. 591, had a brother-in-law called Ondal, who was killed in an attack on Silla.

Ondal had seen great poverty, had been a low beggar in fact, dressed in rags and wearing tattered shoes, caring for his old mother as best he could. King Yangsung, the father of Wun, had a daughter much given to crying. The king said in a joking way, "Look here, miss! with all this bawling you will never do for a gentleman's wife. I'll marry you off to Ondal" When she was sixteen he decided to marry her to Ko, an official of Sangboo, but his daughter said, "A king should be a man of his word. Are you going to change what you have said so often? Even a common man would scorn to lie, much more a king. As the king's command now shows him false I will not obey." The king in anger said, "If you will not obey me you are not my child, away with you, do as you like." The daughter placed ten gold hairpins in her sleeve, left the palace and went in search of Ondal's house. His mother was then old and her eyes dim. The king's daughter entered and asked if the master was at home. The mother in reply said, "An odor of perfume comes with this guest, your hands are smooth like softest cotton. You must be a nobleman's child; are you not? My boy is so poor and low that you can have no business with him. He has gone to gather herbs on the mountains to satisfy our hunger." Off went the king's daughter to the mountains, looking for Ondal, and there met him loaded down with elm bark. She spoke, but Ondal, afraid, broke out: "It's not a girl but an elf that is after me. Stand off, I tell you!" And then, without looking back once, he hurried on home. She followed him and that night slept just outside the gate, and went in early in the morning and told the mother and son about her coming. But Ondal was uncertain how to receive her, and the mother said, "My boy is low born and would never make a match for you and you never could think of living in our poor way." The king's daughter replied, "But if our hearts agree, what difference whether we be rich or poor?" Then she took from her bosom the hair-pins which were exchanged for fields, slaves and furniture, and thus they began their life. "When buying horses," said she, "buy only palace ponies that grow thin and are turned out" This he did and fattened them by feeding.

It was a custom in Kogooryu, on the 3rd of the 3rd moon, to go hunting game, which was offered in sacrifice to Heaven and the mountain spirits. On that day the king went out and courtiers and soldiers followed him. The same day Ondal, on

horse-back, took more game than all the others and the king asked his name. "Your son in law, Ondal," was the answer, and the king marvelled.

Shortly after, Emperor Mooje crossed the Yaloo with an invading army. Ondal marched to the front and routed him so completely that he became the first man in Kogooryn, the special favorite of the king.

Later on, Silla made incursions on the East and took possession of part of Kogooryn. Ondal headed an army to retake this territory, when he was struck by a stray arrow and killed. They placed him in a coffin, intending to carry him home for burial, but the coffin remained fast to the earth and could not be moved, until the king's daughter, his wife, came and, placing her hand on the coffin, said, "Life and death are all settled now. Come, go back with me, won't you?" and immediately the coffin could be moved. When the king learned of his death he mourned deeply.

J. S. GALE

EARLY MISSIONARY METHODS.

IN the propagation of the Gospel, right methods and sound principles are of prime importance. In the following article my object is to discuss as briefly as possible the methods of two of the early missionaries of the Christian Church. Peter opened the door of the Church to the Gentiles, but Barnabas and Saul were the first persons formally set apart as missionaries. The account of their call and ordination reads, "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them they sent them away."

We may perhaps discuss this subject with profit under two divisions, The Men and Their Work. Barnabas was of the tribe of Levi from the country of Cyprus. Whether he had been long in Judea, whether he had seen Jesus before or after his resurrection, we are not told. After Pentecost he is a prominent member of the Church at Jerusalem. When they heard of the gracious work at Antioch, the Jerusalem Church sent Barnabas to see and help on. We are told that "he was a good man, and full of the Holy Ghost and of faith, and much people was added unto the Lord"—presumably as the result of his labors. As the work increased he felt the need of a helper and bethought himself of the fiery young disciple, Saul, whom he had received as a brother when he came to Jerusalem escaping from those who sought to kill him at Damascus. Although the other brethren were afraid and voted not to receive Saul, "For they were all afraid of him and believed not that he was a disciple"—yet Barnabas believed Saul's professions to be true. What tho he were but yesterday a blasphemer and persecutor — to one of Barnabas' faith it were no objection. "So he took him and brought him to the apostles and declared unto them how he had seen the Lord in the way." On the recommendation of Barnabas he was recieved. Faith in the sincerity of young converts and inquirers, even when there may be reasons for doubt, when no moral wrong is involved, is a qualification for missionary work. As for Saul, he spake boldly in the name of the Lord Jesus and disputed with the Grecians who when they could not answer his argu-

ments went about to slay him, and he had to flee again for life. The young man's zeal was warmly admired by Barnabas and in the great revival at Antioch he feels that Saul is the man for his assistant. Finding Saul in his native city he brought him to Antioch. For "a whole year they assembled themselves, with the church and taught much people." So these two men were qualified for their work, not only by congeniality of temperament but in that they were men of experience in soul winning.

The Church at Antioch, altho so young in years, was blessed with the presence of a number of men eminent in grace. Six are mentioned as prophets and teachers. In such a goodly fellowship the future missionaries grew stronger and stronger in the divine life.

It was while they ministered to the Lord and fasted that the call came. The fast had put the body under and the spiritual ear was made quick of hearing so that there was no mistaking the call. Whether it came to the heart of Barnabas and Saul in irresistible conviction and was by them made known to the others: or whether the Holy Ghost first spake to the others and it was thro the mouth of one of the prophets that the divine call came: or whether, without human lips, the Holy Ghost spake so that all together heard and understood, we are not told. Nor is it important that we should know. The important fact is recorded that they were *called men*—Men called of God.

After another season spent in fasting and prayer, "when they had laid their hands upon them they sent them away." This was the act of separation or ordination which was to be done by the Church at the command of the Holy Ghost. They did not go up to Jerusalem that the apostles might lay their hands upon them. The importance of the apostolic succession was not, it seems, recognized at that time. St. Paul was ordained to the work of a foreign missionary, using the term in the sense that he was sent to other than his own people, by the laying on of hands of Simeon and Lucius and Manaen, men whose names, aside from this mention, hardly occur in Scripture. Probably other brethren of the Church also took part in this solemn act. Here no bishop, no presbytery but a local church ordains.

"*Separate* me Barnabas and Saul." From friends and converts, from fleshly comforts and ambitions. Separated, shall we say, unto beatings, imprisonings, stonings, shipwrecks and, at last, the executioner's sword? "Separate *me*," or as the dative may be read, "unto me." They were in a special sense separated unto the Holy Ghost. To follow His leading, to speak His bidding, and to write at His dictation letters which will be read and re-read by

the saints until time shall be no more. They were separated unto work, not play; to a work which required the best powers they had and exercised at high tension. Separated unto a life of toil and finally a martyr's crown.

Instead of Barnabas and Saul, we soon read Paul and Barnabas. "Paul and his company." Paul soon became the leader. This was certainly not offensive to Barnabas. When they did separate it seems to have been suddenly and without any gradual estrangement.

Barnabas, like many of his successors, could not listen to adverse criticisms concerning his relative, John Mark, altho they were well founded. This dissension is the only blot on the fair record, and in this matter Paul probably only did his duty. It is important in itinerating that only proper persons be chosen to accompany the missionary, even as servant or helper. The fact that there is further mention of Barnabas and Mark would indicate that Paul was in the right. The important points recorded concerning these first Christian missionaries may be restated.

1. They were men called of God.
2. They were assured of their Divine call.
3. The Church sending them had no doubt as to their being called of God.
4. They were separated from the world unto God, separated from the work at home to be sent far hence unto the Gentiles.

Their work: "Separate Me Barnabas and Saul for the *work* whereunto I have called them." No intimation is here given as to the nature of the work. Paul in his speech before King Agrippa states his commission as he had received it from Jesus. The work assigned him was "to open their eyes (the Gentiles'), and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and an inheritance among them that are sanctified." "Opening blind eyes was a part of the Messiah's work. Paul's work and all true missionary work is simply a continuation of the work of Jesus the Messiah. An operation was recently performed upon a man who had been blind for twenty years. When his eyes were opened he said to the Doctor, "You have made a new man." The addition of a new sense modifies all the others. Thoughts are quickened, idleness gives place to activity and sadness to joy. "If any man be in Christ Jesus he is a new creature; old things are passed away, behold all things are become new." One Yi, a butcher, marvelled at the change in himself. Formerly it was drink, gambling and carousing in which he found pleasure. But now in Christian companionship, reading Christian

books and in the services of the Church he finds real happiness. The darkness of mind, the fear of evil spirits, had all passed away since the Sun of Righteousness had arisen in his heart. We see such cases all about us. Surely it is the same Messiah continuing His gracious work. "To turn them from the power of Satan." The Koreans have more faith in the existence of the devil than we have. He is more real to them. They realize the power of this prince of darkness. What is the power of sin but the power of Satan? Paul's commission includes not only making the heathen to understand intellectually what Christ has done for them, but by the power of the Holy Spirit actually to set them free from the power of sin. This is accomplished only as they are turned at the same time "unto God." The handcuffs of Satan and the chain dragging them hellwards are broken off and cast away, and on those same wrists are bound the cords of God's love which are drawn heavenward by Almighty power.

Then the object of the work is stated "that they may receive forgiveness of sins and sanctification." Forgiveness means peace and gladness. Sanctification, or holiness, means strength, power to work for God.

If we had no definition of the work and had to find out by reading what these men actually did we might define it as a fivefold work. Preaching—At Salamis "they preached the Word of God." The deputy hears of it and "desired to hear the Word of God." At Antioch in Pisidia "came almost the whole city together to hear the Word of God." At Iconium "they so spake that a great multitude believed." Thence they fled to Lystra, "and there they preached the Gospel." What did they preach? Paul preached a day of judgment. He told his own experience. He preached Jesus and the resurrection. Christ's resurrection was a theme much dwelt upon.

Where did they preach? In the synagogue, by the river side, in the school of Tyrannus, in the market daily, on Mars hill, at the gates of Lystra, on the ship, in his own hired house —in short anywhere and everywhere. To whom did they preach? To Jews who reviled and Gentiles who believed and rejoiced; to the jailer and to King Agrippa; to Stoics and to Epicureans—in short to anybody and every body. How many hours a day did they preach? Let Paul reply. "By the space of three years. I ceased not to warn every one night and day with tears." Preaching seems to have been the principal part of their work.

They baptized those who believed. It is impossible to quote the Scripture here. Philip baptized the eunuch from a heathen land whom he had known but half an hour and was probably

never to see again. In the cases of Cornelius, Lydia and her family, the jailer and his household and the disciples at Ephesus, as well as after Pentecost, they were that we would call hasty baptisms. There was no delay. Any one who made a credible profession of faith was baptized. The six months' catechumenate was not yet inaugurated. How could the apostles know each individual of the 3000 received in one day? Did the apostles make no mistakes? Were not Ananias and Sapphira baptized persons? All things indicate that they were. Simon, the sorcerer, *after he was baptized*, offered money that he might receive the power of transmitting the Holy Ghost, and Peter told him that he was "in the gall of bitterness and in the bond of iniquity." Demas, who forsook Paul, would hardly have been a fellow-traveler or worker if unbaptized. Is it not highly probable that amongst the many there were some who had no means of earning a livelihood, no work that they could do? Is it well to make rules without Scripture authority?

Strengthening—confirming the faith of the disciples by prayer and visits for instruction. Paul prayed constantly for those young Churches, and for individuals. See his greetings in all his letters. "In every prayer of mine making request for you all"—"I have remembrance of thee (Timothy), in my prayers night and day." In our hurry and manifold work we sometimes perhaps omit this most important part. If our Churches grow cold is the fault not our own? If a brother falls away is it not because we have not confirmed his soul by a visit, timely instruction and prayer?

They ordained bishops or elders. And this returning to Antioch on their *first* missionary tour! This seems very hasty as compared to our way of doing. Converts of ten years' standing, some of them earnest preachers and no one yet ordained! Baptism and ordination are a great means of grace and strength to true believers. Are we not weakening our work by withholding these?

They exercised discipline—cast out the blasphemers Hymeneus and Alexander, and delivered them to Satan, also the adulterous man at Corinth. The rule for discipline, "A man that is an heretic after the first and second admonition (if unrepentant) "reject." Another rule. "Brethren if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness considering thyself lest thou also be tempted."

S. F. Moore.

FROM THE DIAMOND MOUNTAINS TO WONSAN.

THE next day towards evening, ascending a pass, we came suddenly to a beautiful view of the sea with a round wooded island several miles off the shore. On the shore, fifteen miles away, could be seen the city of Tong Chon. From the top of the pass the road down to the shore is called the Pass of Ninety-nine Zigzags and the name seems no exaggeration for the road winds down a gorge 3000 feet to the sea level, so rocky that they say the more snow there is on the road the more passable it is.

The forests here are a Government reservation, made so by the first king of the present dynasty, who had stone walls built around the best of the trees. The gorge was sweet with magnolia, false oranges and white roses.

The next day at Tong Chon we made our noonday halt. The situation of the city is what Koreans call an excellent one, considering that it is on the sea-coast. It lies in the hollow between three ridges with a good high ridge to the seaward to keep out any fresh air that might arise from that quarter. Then, to make it still more close and agreeable to Korean taste, the hills around are covered with great firs that seem to have formed vast forests along this coast in days gone by, and still remain here and there.

We desired to halt that evening by the sea-shore where we could drink in the sea breezes all night In our search for such a place we passed over a narrow strip of land with a fresh water lake on one side and the rolling sea on the other. The lake is about four miles long and one mile wide and has several conical islands covered with scrubbery rising from its surface. In the quiet evening, as we walked along its shore among the little pink lilies and dwarf red roses we watched the fish rising and forming ripples on its still bosom, while we heard the waves rolling in and breaking on the sand across the dike a few hund-

red feet away. Here and there on the sand are groups of firs among which one could build a cottage and have the choice of quiet fresh water fishing, boating and bathing, or more exciting salt water sports. The ducks must abound here in their season and among the hills across the lake one can hear the call of the pheasant and the cooing of the wild dove. Among the mountains, a few miles off, are deer, bear, leopard and tiger.

After climbing over several promontories of basalt in search of our ideal stopping place we crossed the little outlet of the lake and arrived at a most vile little fishing village, where the best appartments we could get were two vile little eight by eight rooms, opening into a vile little yard containing a vile pig-pen. Here we inhaled the odors from a vile little swamp beyond the yard till morning.

Leaving here as early we could, we inspected a salt factory built on the dike. The men were carrying sea water up in buckets and emptying it into one end of a trough that carried it down several hundred feet to the factory by the lake side. Here it was distributed in gutters over a dirty looking field of black earth. From the gutters men ladled the water into basins of the black earth built on beds of straw each of which had a hollow space below. There were two operations combined here. This earth had been soaked thus with salt water before, then spread out on the field till the water evaporated and left the salt in the earth. Then the earth had been put back on the bed of straw again. This salt was taken up by the new salt water and carried into the hallow space below and from there into a little cistern lined with clay and lime. By the time the salt had all been carried out of the earth, the earth was well soaked with new salt water and spread out to dry once more. This heavily ladened salt water was being boiled down in a very curiously made tank over a fire of pine logs. The tank was about eight by twelve feet and six inches deep and was simply a bed of lime made from oyster and clam shells, cemented to ropes that passed over beams extending across above the tank every foot or so. To build the tank, probably a platform of boards was built in the fireplace and on this was spread a layer of plaster an inch or so thick. When the lime hardened and the boards were withdrawn the basin of plaster hung from the beams by the ropes, and as long as there was water in the basin the ropes did not burn away. The salt, tho coarse, was white and strong, but the black earth, being scattered and gathered with rakes drawn by oxen, soon becomes full of offal and no care at all is taken to keep it clean.

At noon we found a clean newly built inn in a market

place where we had an excellent dinner of good fresh and salt fish, vegetables, herbs, and rice, all for two cents gold.

Beyond this market place is the famous stretch of sand that is mentioned in a native book on that subject as one of the beauties of Korea, along with Su Chung Dai (The Place Between the Waters) described above. The sand lay—acres of it or rather miles—blown up as high as the tops of the imbedded fir trees, in great billows. The color is that of caramel ice cream. The color and wavy appearance recalled to our thirsty throats many a swallow we wished we could have reserved for that time and place.

Towards evening we passed a large reserve of great firs, growing on a level sandy plain on which lay buried the dead of centuries covered by high mounds of sand held together by nets and branches of trees. The village where we spent the night was the ideal one for which we had been searching, a clean little group of houses right on the sandy beach with an inn off at one end.

The next day our road lay over a number of promontories of basalt and from the road we could look far down onto the surface of the sea and see the varied color of the water as it transmitted thro its blueness the dark and light shades of rock and sand. Bays, islands and rocky cliffs, all added to the beauty of the waterscape and on the horizon we could just distinguish the white breakers and dark mountains of some island off the coast. Towards noon we descended the rocky bed of a summer torrent to a broad valley covered with rice and other grains, and lined with villages. From my horse I could count twelve villages in one direction alone. It took the rest of the day to cross this valley, which must have been miles wide in this its upper and narrower part. On its edge, against a mountain side, lies Am Pyon. This must have been a large walled city in former times tho only traces of the wall can now be seen. The government buildings, being in good condition, were a pleasant contrast to the ruins seen on the Han.

The impression left by all the east coast was that of prosperity in spite of oppression. It could not help being prosperous with its broad, rich valleys, in a smaller one of which were estimated to be 3000 acres of rice land alone and much land yielding heavy crops of wheat, barley, oats, millet, turnips, tobacco, cotton and beans especially, in great abundance. The cattle and horses were large and well kept, particularly the oxen, which commanded great admiration from Mrs Bishop, huge beasts as gentle as sheep. Every where we saw the mean little black pig tied with a string through a ring in his ear. Probably this

has been the method of tying pigs for centuries and is the origin of the world-wide custom of wearing earrings.

Towards evening we welcomed with a shout the sight of the Seoul-Wonsan road and telegraph line and were soon on our way towards Seoul to visit So Kwan Sa before going to Wonsan. Passing a peculiar, fan shaped, crystalline structure resembling a great arched cathedral window in the lava near the main road, we reached Nam San and stopped for the Sabbath. On Monday we turned off the main road at Nam San up a little stream and then over the foot hills to the base of a high rocky ridge where lies a monastery called So Kwan Sa. Up a pretty gully filled with firs we caught sight of the long line of monastery buildings extending up one side of the mountain brook. This is the second largest monastery in Korea, the largest being in the southern part of the country.

We were warmly welcomed by the genial abbot, a fat old fellow who reminded us of all the pictures of jolly friars we had seen. After sipping honey water, the record of visitors was brought and we found it interesting to see who had been there before us. Gale, Lee, Frank Carpenter and others. As we entered our names the scribe asked how much we were going to give them, that also being recorded. We told him we would see to that later on. "Oh yes," they said, "see the sights first and then pay." It was all a matter of money to them, in direct contrast to the Diamond Mountain monasteries. This one being near a port, is no doubt tainted by the "world, the flesh and the devil."

We found the interior of the buildings exceedingly shabby and filled with herbs spread out to dry. The only thing of note is noteworthy only because of its ridiculousness. It is a dusty little temple devoted to the five-hundred disciples of Buddha. They are little stone images arranged in tiers like the spectators at a circus and each image has a silk cap on.

It is said the artists of the middle ages always gave the saints they portrayed the features of their own nationalities, so that the John of a German has German features, while that of an Italian has Italian features. One would judge that the monkish artists who carved and painted these five-hundred images were influenced by the same principle, for most of the figures look drunk wearing a silly smile, half shut eyes, and with their hats on one side of their heads. The artists must have been of various nationalities, and characters for here is a drunken bodman with broad upper lip and pug nose; here is a tippler rolling in the fat of kegs of beer; here is an idiot too, with low forehead, vacant stare, receding chin. There is a silly woman

with her lips pursed to say prisms, here is the regulation dark mysterious villain with red face hid under his low drawn hat—one instinctively looks for the dark lantern and the "billy." The whole collection recalled many a "take off" seen in days gone by.

After dinner and a present to pay for it, we left, and as we did so the mapoos remarked that they too had fallen among thieves.

The next day, noon found us in Wonsan enjoying the hospitality of Mr. and Mrs. Gale as only one can enjoy a civilized home who has been living in Korean inns and boats for two months. How immense the small rooms seemed, how high the ceilings, and how uncomfortable one felt to sit on a chair and eat from a white table-cloth and have a napkin too!

F. S. MILLER.

THE NATIVE MINISTRY.

A paper on the native ministry of the Korean Church must of necessity be largely cast in the Indicative Mood, Future Tense, or more aptly perhaps, in the Optative Mood. It is what we plan, hope, and pray for in the Church of the future, rather than the discussion of an established fact, that is to engage our attention. It is what we want, not what we have. But it is precisely this fact that makes the topic one of such vital importance at this time. This is the formative period of the Korean Church. The Gospel seed has been sown in all kinds of soil; in favored localities, watered by the dews of the Spirit, it has sprouted well and God is giving the increase. But Paul and Apollos are foreigners as yet. Here and there they have gathered the tender plants into nurseries, which with prayer and care will one day be flourishing orchards laden with luscious fruit for the Master.

Just here comes in the homely proverb, "As the twig is bent, the tree is inclined." We grasp the twig in our fingers today. What kind of tree do we want? One that strikes its root deep into the soil, grows straight towards Heaven and sends out great branches till it covers the whole land? Or a feeble, sapless, broken-backed tree that cannot support its own weight, but needs foreign props under all its branches, and a foreign building over head to protect it from wind and rain?

"As the twig is bent, the tree is inclined." What we want determines what we do; the end in view, the means to be employed; the plan of the house, the labor of the workman.

A self-supporting, self-governing, self-propagating native Church demands the development of a native ministry, self-sacrificing, self-reliant self-respecting. And here the eminently practical question confronts us: How are you going to get it? In a country of *others* sacrificing, others-reliant, others respecting *self*-seekers, where will you find your men? The answer is plain: God must raise them up. They "must be born again." "Can the Ethiopian change his skin?" One thing is clear the

Korean who seeks employment with the recommendation that he will preach the doctrine well if you pay him $8.00 a month, is *not* the man you are after. The head of a large Buddhist monastery near Seoul told me frankly that all priests, himself included, entered the priest hood simply to obtain a livelihood. The Christian Ministry is not this. "And no man taketh this honor unto himself, but he that is called of God." There must be an inner, Spiritual call, alongside and productive of such outward qualifications as are laid down in I Tim. 3: 2-7. (Stick a pin at v. 6, even tho it punch a hole in your sailing chart!) In short we want Holy Ghost men, Koreans on fire with zeal for the souls of their countrymen. The Spirit's work going before, accompanying, and following up on men's work, is necessarily assumed in all we say about developing a native ministry.

But God has intrusted the native preacher's preparation and training, in a word, his ministerial education to the missionary. Hence the imperative necessity that the missionary himself should be (or *become*) a man of deep-grounded, well-defined convictions on the subject of self support, and from the first quietly, prayerfully, unswervingly seek to implant such principles in the native Christian. Read the story of Abbott's work among the Burmese Karens.

How to make preachers out of the material God gives you—that is the question. First for some *don'ts*.—

1. Don't let him know for a long time that you have any idea of training him for the ministry. Steer by the two points, "not a novice," and "let these also first be proved," and you will not run upon sunken rocks. Wait and watch and pray. However promising the convert, however urgent the need, it may be best for both the man and the work that he "abide in the same calling in which he was called" for months or even years, preaching the Gospel in every-day life. Dr. Nevius' first principle is a sound one: "The extension of the church must depend mainly on the godly lives and voluntary activities of its members."

2. Don't employ him as a preacher or evangelist on foreign pay, if you can help it. A personal helper doing your work for and with you, is a different matter, and is wellnigh indispensable. If he is your man, of course you must pay him. But don't let him get the idea that he is paid for preaching, and that if he preaches well and gathers many converts his salary will be raised. A Korean from the country remarked to me not long since that in his neighborhood there were some twenty-five people studying the doctrine, and the man who had started first was getting $5.00 per month for it! How often have you been asked: "If I study this doctrine, how much will I get for it"

Don't lend countenance to an erroneous but very common impression by following the, "Paid Agent System." Read and re-read Dr. Nevius' six strong objections ("Methods of Mission work," ch. II).

3. Don't send him to America to be educated, at any rate in the early stages of Mission Work. Don't train him in any way that tends to lift him far above the level of the people among whom he is to live and labor. Missionaries often deplore the chasm in modes of thinking and living between them and the natives. Don't cleave chasms where as yet none exist.

Now for the positive side of the subject. How shall we train Koreans for the ministry? It is often a good deal easier to say "Don't," than "Do." There is no immediate prospect of a Theological Seminary in Korea, so that it would be folly to attempt in this paper to outline a Seminary course—even if the writer were capable of doing so. I shall simply indicate briefly a few general points.

1. Seek to lift him to a high plane of spiritual experience. Let him strive above all else to a "Holy Ghost man."

What Korea—what the world needs, is to see, living object-lessons in vital personal religion. O that every Christian might feel that from the moment of conversion he is *Christ's man*, and "can not but speak the things which we have seen and heard!" Then would every member be a preacher.

2. Ground him thoroughly in the Word and in the cardinal facts and truths of Christianity. I was much impressed by the remark of an intelligent Korean Christian, an earnest student of the Word himself that "so-and-so's work will not stand because not enough stress is the laid on study of the Bible." Let us each ask of himself, "Is it I?"

3. Train the young pastor-to-be to "endure hardness as a good soldier of Jesus Christ." If his charge is unable to furnish full support, let him be ready and willing to work and help support himself. Inculcate right and true ideas of the dignity of labor, the priceslessness of independence—the rottenness of character resulting from "sponging" and living upon relatives or friends.

4. As Korean Christians advance in culture and modern civilization, raise the standard of education of the native ministry. Seek to keep his education sufficiently in advance of the average education of his people to secure respect and prestige but not enough ahead to excite envy or a feeling of separation.

In keeping with the policy of self-support, is the practice of installing native pastors over congregations only as they may be able to furnish at least half his salary, and then mission

funds should be furnished on a sliding scale. But two or more weak churches may be grouped under the service of one pastor. The people should always elect their own leader or pastor, if they contribute to his support.

A Korean ministry for a Korean Church should be our motto; no namby-pamby, half-foreignized mercenary ministry for an invertebrate mass of jelly-fish Christians' But a self sacrificing, self reliant, self respecting Korean pastorate over a self-supporting, self governing, self propagating Korean Church, "rooted in the soil and growing from its own roots."

I close with the words of Dr Chester, Secretary of Foreign Missions Presbyterian Church South. "I recognize the fact that I am a mere novice in this whole matter, and that my opinions are hardly worth considering by reason of that fact. But a man must have a working hypothesis. My working hypothesis is that the Gospel and the Church of Jesus Christ can live anywhere that men can live on the face of the earth. It was intended for the poor; it is adapted to the poor in the simplicity of its institutions; and I believe that if it is rightly planted and gets the right start anywhere upon the face of the earth, it will live and propagate itself."

W. D. REYNOLDS.

KOREAN POETRY.

THERE is nothing more interesting than a good dialect story, but literature contains nothing more really deceptive. The reason is that the raciness of it, due to oddities of idiom and pronunciation, is utterly unfelt by the people of whom it is the ordinary mode of speech. The negro dialect is often irresistably funny or irresistably pathetic, not to the negro himself but to those who are impressed with his peculiarities of accent, idiom or use of illustration.

When a foreigner sees a Korean for the first time he feels like laughing because of the apparent absurdity of certain parts of his costume. Pidgin English affects new-comers in the same way, but neither the Korean with his funny hat, nor the Chinaman with his outlandish talk can see anything amusing in it nor anything to laugh about. Rudyard Kipling's Terence Mulvaney is quite irresistable, but you laugh when he would be sad and you feel for your handkerchief when he, perhaps, is miles from tears.

Now it is in some such way as this that we are juggled when it comes to the poetry of other peoples, especially of people so radically different from the Anglo Saxon race as are these eastern Asiatics. If we are after a real knowledge of these peoples rather than an hour's amusement it will be better worth our while to inquire how this or that odd turn of expression affects the native who uses it than how it affects the foreigner. When a Korean says to you "Is not the great man's stomach empty?" you understand him to say, "Are you not hungry, sir?" It means nothing more than that to him and if it means more to you it is simply because you are not accustomed to the peculiarities of his speech.

This is my reason for rejecting all literal translation of Korean songs or poetry. It would mean something different to most readers of *The Repository* than it does to the Korean. The thing wanted is to convey the same idea or to awaken the same sensation in the reader as is conveyed to or is awakened in the native by their poetry.

The first difficulty lies in the fact that much of Korean poetry is so condensed. Diction seems to have little or nothing to do with their poetry. A half dozen Chinese Characters, if properly collocated, may convey to him more thought than an eight-line

stanza does to us. As you pass through a picture gallery, each picture is a completed unit in itself conveying a whole congeries of ideas and stealing the mind, it may be, through a whole range of memories. Supposing that instead of the picture which is intended to portray the idea of devotion there should simply be the word devotion written on a placard and hung against the wall or perhaps a few words illustrative of devotion. That would illustrate in a certain way the difference between Korean and English poetry. In the one case the ear is the medium, in the other case the eye. It is for this reason that there is no such thing in the whole East as oratory. There is no *art* of speech; it is entirely utilitarian. Allow me to illustrate this pregnancy of meaning in single characters as used by Koreans. Take the two characters 落花. The first of these is called *nak* meaning to fall, and the second is *wha* meaning a flower. In other words *fallen flower*. The allusion is historical and when these characters meet the eye of an educated Korean they convey to his mind something of the meaning of the following lines.

In Pak Jé's* halls is heard a sound of woe.
The craven King, with prescience of his fate,
Has fled, by all his warrior knights entreated.
Nor wizard's art, nor reeking sacrifice,
Nor martial host can stem the tidal wave
Of Silla's vengeance. Flight, the coward's boon,
Is his, but by his flight his queen is worse
Than widowed, left a prey to war's caprice,
The invader's insult and the conqueror's jest.
Silent she sits among her trembling maids
Whose loud lament and clamorous grief bespeak
Them anguish less than hers. But lo, she smiles,
And, beckoning with her hand, she leads them forth
Beyond the city's wall, as when, in days of peace,
She held high holiday in nature's haunts.
But now behind them sounds the horrid din
Of ruthless war, and on they speed to where
A beetling precipice frowns over all
Itself within the mirror of a pool
By spirits haunted. Now the steep is scaled.
With flashing eye and heaving breast she turns
And kindles this heroic flame where erst
Were ashes of despair. "The insulting foe
Has boasted loud that he will cull the flowers
Of Pak Jé. Let him learn his boast is vain,
For never shall they say that Pak Jé's queen
Was less than queenly. Lo! the spirits wait
In yon dark pool. Though deep the abyss and harsh
Death's summons, we shall fall into their arms
As on a bed of down and pillow there
Our heads in conscious innocence." Thus said,

* One of the ancient kingdom of southern Korea.

She [illegible] them to the rank. Hand clasped in hand,
In sisterhood of grief an instant thus they stand,
Then forth into the void they leap, brave hearts!
Like drifting petals of the plum soft blown
By April's perfumed breath, so fell the flowers
Of Pak Je, but, in falling, rose aloft
To be mor's pinnacle. *

The Korean delights in introducing poetical allusions into his folk-tales. It is only a line here and a line there, for his poetry is nothing if not spontaneous. He does not sit down and work out long cantos, but he sings like the bird when he cannot help singing.

One of the best of this style is found in the story of Cho U'ng who, after nailing to the palace gate his defiance of the usurper of his master's throne, fled to a monastery in the south and after studying the science of war for several years came forth to destroy that usurper. The first day he became possessed in a marvellous manner of a sword and steed and at night, still wearing the priest's garments, enjoyed the hospitality of a country gentleman.

As he stood at the window of his chamber looking out upon the moonlit scene he heard the sound of a zither which must have been touched by fairy fingers for though no words were sung the music interpreted itself.

Sad heart, sad heart, thou waitest long,
For love's deep fountain thirsting.
Must winter linger in my soul
Tho' April's buds are bursting?

The forest deep, at love's behest,
Its heart of oak hath riven,
This bridge to rear, where I might greet
My hero, fortune-driven.

But heartless fortune, mocking me,
My knight far hence hath banished,
And in his place ill is cowl-drawn monk
From whom love's hope hath vanished.

This throbbing zither I have ta'en
To speed my heart's fond message
And call from heaven the *homing* † bird,
Love's sign and joy's sure presage.

For fate mid-heaven, hath rived the bird
That only love note might fetch,
And [illegible]
Empty [illegible] flutters.

* And when [illegible] for life and [illegible] thus [illegible] maid.
[illegible] to-day.
† The common [illegible]

Piqued at this equivocal praise, Cho Ung draws out his flute, his constant companion, and answers his unseen critic in notes that mean.

Ten years among the halls of learning I have shunned
The shrine of love, life's synonym; and dreamt, vain youth,
That having conquered nature's secrets I could wrest
From life its crowning jewel, love. 'Twas not to be.
To-night I hear a voice from some far sphere that bids
The lamp of love to burn, forsooth, but pours no oil
Into its chalice. Woe is me; full well I know
There is no bridge that spans the gulf from earth to heaven.
E'en though I deem her queen, in yon fair moon enthroned,
The nearest of her kin, can I breath soft enough
Into this lute to make earth silence hold that she
May hear, or shrill so loud to pierce the firmament
And force the ear of night?

However that way be, he soon solved the difficulty by jumping over the mud wall which separated them, and obtaining her promise to become his wife, which promise she fulfilled after he had led an army against the usurper and had driven him from the throne.

Korean poetry is all of a lyric nature. There is nothing that can be compared with the epic. We do not ask the lark to sing a whole symphony, nor do we ask the Asiatic to give us long historical or narrative accounts in verse. Their language does not lend itself to that form of expression. It is all nature music pure and simple. It is all passion, sensibility, emotion. It deals with personal, domestic, even trivial matters often-times, and in this respect it way be called narrow, but we must not forget that the lives of these people are narrow, their horizon circumscribed. This explains in part why they lavish such a world of passion on such trivial matters. It is because in their small world these things are relatively great. The swaying of a willow bough, the erratic flight of a butterfly, the falling of a petal, the drone of a passing bee means more to him than to one whose life is broader.

Here we have the fisherman's evening song as he returns from work.

As darts the sun his setting rays
Athwart the shimmering mere,
My fishing-line reluctantly
I furl and shoreward steer.

Far out along the foam-tipped waves
The shower-fairies trip,
Where sea-gulls, folding weary wing,
Alternate rise and dip.

A willow withe through silver gills,
My trophies I display.
To-morrow's market-shop to stock I'll hie,
Then homeward wend my way.

In the following again we find a familiar strain. A Korean setting of our "Oh, for a lodge in some vast wilderness."

Weary of the ceaseless clamor,
Of the false smile and the glamor
Of the place they call the world,
Like the sailor home returning,
For the wave no longer yearning,
I my sail of life have furled.

Deep within this mountain fastness,
Minified by nature's vastness,
Hermit-wise, a lodge I'll build.
Clouds shall form the fresco'ed ceiling,
Heaven's blue depths but half revealing,
Sun-beam rafters, star-light filled.

In a lakelet deep I'll scatter
You fair moon- Oh who could better
Nature's self incarcerate?
Though, for ransom, worlds be offered,
I would scorn the riches proffered,
Keep her still, and laugh at fate.

And when Autumn's hand shall scatter
Leaves upon my floor, what matter,
Since I have the wind for broom?
Cleaning house I will not reckon
Only to the storm-spirit beckon;
With their floods they'll cleanse each room.

We can not charge the Korean with lack of imagination but rather, at times, with the exuberance of it.

H. B. HULBERT.

EDITORIAL DEPARTMENT.

THE OFFICIAL REPORT.

"THE Official Report on matters connected with the events of October 8, 1895 and the Death of the Queen" as published in the March REPOSITORY has attracted, as we expected it would, the attention of the English papers in the East. Most of those coming to our exchange table reprinted the report in full, some with others without editorial comment.

The JAPAN MAIL of April 11th thinks the "plain object" of the compilers of the report is to "incriminate the Japanese as far as possible. They have taken every care to make it appear that the whole responsibility for the murder of the Queen rests with Japanese soldiers and *soshi*, and that the part taken by Koreans was quite subordinate. People may well be perplexed about the real facts. On one day, we have a Minister of Foreign Affairs and a Minister of War officially declaring that a battalion of Korean troops disguised themselves in foreign costume for the purposes of the *coup d'état;* on the next, a Vice-Minister of Justice assures us that the two Ministers have lied egregiously. But, after all, it is now virtually hopeless to attempt any exact discrimination between the guilty parties. The Japanese were certainly participators, in whatever degree and when a strong man cooperates with a weak to effect a deed of violence, public opinion does not hesitate to lay the chief burden of blame on the former's shoulders. If however, the compilers of the report under review had done their work more skilfully they would command greater credence. Their partiality in such a matter may be excused but can not be ignored. In a document covering twenty-two pages, they devote one page only to the part taken by Koreans in the *coup d'état*. In that very brief section of their account, we find it stated that the Korean soldiers were called out during the night, and were marched into

the precincts of the Palace, one detachment proceeding into the court-yard in front of the building where the outrages were committed. Yet it is claimed that the troops were entirely innocent of collusion in the *coup d'état*, and that they believed themselves to be guarding the Palace. It is plain that this story needs discounting, but we can scarcely hope that sufficient evidence will ever be forthcoming to apportion accurately the guilt of the crime of October 8th. Had the Hiroshima tribunal committed Viscount Miura and his associates for trial, the labyrinth would doubtless have been fully explored. But the Court dismissed the prisoners, finding the testimony insufficient. We may note, *en passent*, that the Korean official report, though correctly quoting the verdict of the Hiroshima tribunal, epitomises it thus:—'The persons arrested were tried by the Japanese courts in Japan sitting at Hiroshima and duly acquitted and discharged as innocent of any crime.' That is an exceedingly incorrect statement. Viscount Miura and his associates were not 'acquitted as innocent of any crime.' They were discharged on the ground of insufficient evidence. The two results are radically different. In order to prove that Viscount Miura or the other Japanese were vicariously guilty of the Queen's murder, it was necessary to demonstrate that Her Majesty suffered at the hands of some person or persons actually instigated by the accused. It was there that the evidence failed. The link connecting the actual assassins of the Queen with the recipients of Viscount Miura's instigation was not visible. We have already expressed our opinion very distinctly about the procedure of the Hiroshima tribunal, and we have not now the slightest intention of attempting to extenuate either the action of the Judge and Public Procurator, or the part played by Viscount Miura and his associates. But when the Korean official report deliberately asserts that the Hiroshima tribunal 'duly acquitted and discharged' the Viscount and the rest 'as innocent of any crime.' We are driven to conclude that if the compilers of the report were incapable of avoiding such serious misrepresentation in the case of a verdict actually lying before them, their competence to weigh and sift evidence of a much more intricate and perplexing character, can not be credited. It is necessary to await the result of some much abler and more exhaustive investigation. The general public however, know as much about the affair as is needed to form a roughly accurate judgment."

The JAPAN GAZETTE of the same date dismisses the Report in a few sentences as follows:—

"The KOREAN REPOSITORY publishes an official account of an enquiry into the circumstances attending the death of the

ill fated Queen. If we were not already in possession of Viscount Miura's cynical admissions in the sham trial at Hiroshima this report would still be most damnatory to Japanese actions, but taken into combination with that shameful travesty of justice it is all convincing. However there is nothing to be gained by re opening a question of which most people must already be heartily tired. What interests is the next move not a resurrection of the barbarous and ghastly tragedy by which Japan lost all claim upon civilized nations for sympathy with her deeds in Korea."

THE NORTH CHINA HERALD of April 17th in an editorial review of four columns says, "We have already mentioned that the most important matter in the March issue of the KOREAN REPOSITORY is the translation of the Official Report connected with the Events of October 8th, 1895 and the Death of the Queen. It confirms the accounts that we have given in these columns of the *coup d'état*, a blow which, while it was intended by the Japanese Minister, Miura, to consolidate the supremacy of Japan at Seoul, resulted in destroying that supremacy. If the Japanese Emperor did not choose to punish his Minister for plotting and carrying out the Murder of the Queen of Korea, he should have punished him for doing it so clumsily that it produced entirely the opposite result to that which was intended. * * * The Report is illustrated by a plan of the portion of the King's Palace in which the events of October 8th took place, including the spot where the Queen's body was burnt."

THE CELESTIAL EMPIRE of the same date says editorially, "The March number of the KOREAN REPOSITORY contains a most valuable document, being an Official Report made by Ko Yeung Chai Pan-so Vice-Minister of Justice, to Yi Pom Chin, the head Minister, containing the outlines of an investigation made into the circumstances attending the murder of the Queen on the morning of the 8th of October last. The document is drawn up with all indications of impartiality, and has evidently been the result of a dispassionate inquiry. Mr. Greathouse, the Foreign Adviser to the King, states of the inquiry that no torture has been used. While confirming the complicity of Viscount Miura and the Japanese in the murder, it throws new light on the manner in which it was accomplished, more especially the manner in which the *Kurentai*, the King's Bodyguard of drilled soldiers was got out of the way, having been called out for a night drill some distance to the north of the Palace, which they were, after the tragedy had been accomplished, directed to enter. * * * The Report, it is to be not-

ed, speaks in high terms of Count Inouye, and no attempt is made to implicate him in the events that occured subsequent to his departure. Apparently, Count Inouye's policy had not been 'thorough' enough for his Government, and it was hoped that Miura would prove a more useful tool. Miura, a recluse for the latter part of his life, proved double edged: he got rid of the Queen, indeed, but in getting rid of her he wounded the hand that directed him, and the blow at Japanese ascendency has proved as fatal as the cowardly outrage on the Queen. The entire document is well worth careful perusal. It has been carefully revised, and contains little extraneous matter. Its skilful use of the official admissions of the Japanese is especially noteworthy."

We conclude these comments by quoting from a private letter from a foreign resident in Japan: "The trial of Viscount Miura was in one sense the most flagrant travesty of justice I have known in Japan, and yet he could not be proven to have instigated the persons who killed the Queen, that is, the prosecution failed to produce evidence that the murderers were the ones instigated by Miura. Intense disgust with the whole mess must not blind us to legal justice. But if you think the thoughtful Japanese are any of them pleased with the outcome of this, you are much mistaken. I have not met one who does not feel humiliated that Mr. Miura could not be reached on some charge which would punish the man who has stained his country's name as well as his own."

"Peace and good Government."—Much has been written and probably more has been said the last few years about the Korean government and its shortcomings than about any other single subject. That we are not in a Utopian condition may be granted at the start. That we are struggling along at present and that great uncertainly prevails as to the outcome may also be readily granted. Much paid for and also gratuitous advice has been given the Korean government and we doubt not some one will be found to steer the craft safely thro the troubled waters into the desired heaven of "peace and good government."

Mrs. Bishop in her "Last Words on Korea" as published in the ST. JAMES'S GAZETTE and reproduced in the KOBE CHRONICLE of April 14th says among other things. "When I landed in Korea, nearly two years ago, the country was at peace under the suzerainty of China and the auspices of a powerful Chinese Resident Minister. Unbounded official corruption prevailed—as a matter of habit and use. The Sovereign was absolute, secluded,

regarded with extreme reverence, and only occasionally burst upon his people in the barbarous splendors of the Kurdong. Korea had no navy, her army was a farce, her foreign relations were all peaceful, and the Western leaven worked slowly, very slowly beneath the surface.

"The landing of the Japanese in June, 1894 changed all that. I will not go back to the changes wrought by the war or by the Japanese armed occupation, but will point out that peace and good government in Korea have been disturbed by Japan four times within the last eighteen months."

We are happy to believe that the armed intervention of Japan "changed," to some extent at least, the "unbounded official corruption" so prevalent in Korea. By the introduction of a proper system for the assessment and collection of taxes, the people in the country are beginning to have the very comfortable feeling that when they pay their taxes once the matter is done. They also are happy to pay their officers a fixed salary and to enjoy the novel sensation that there is an end to the demands made upon them from the magistracy. We do not pretend to decide the question whether the armed intervention by Japan in the affairs of another power can be justified by even such beneficial results to the people. We simply record the fact that the "change" here was a good one. The protection of his property is something new to the Korean, it is true, but he appreciates it keenly.

We come next to consider the assertion that "peace and good government in Korea have been disturbed by Japan four times in the last eighteen months." These are, first, the forcible occupation of the Royal Palace July 23rd, 1894; second, the recall to power of the Tai Won Kun; third, the return to Korea of Pak Yong Ho, "a man personally hateful to the King, amidst considerable popular excitement and forced into high position in the government"; fourth, the total break-up of tranquillity on October 8, 1895." We admit that the charges herein preferred are correct in the main, but we deny the implication that "peace and good government" prevailed in Korea prior to the landing of Japanese troops. We quite agree with the editor's comment in the *Chronicle* of the same issue, that "a very cursory acquaintance with the state of things prevailing in Korea in the early months of 1894 should have prevented Mrs. Bishop from fall into such an error." It is well known that the country was in a most distracted and disturbed state and it was this condition that gave Japan an opportunity to interfere in her neighbor's affairs.

The Tong Haks notwithstanding their repulse and defeat

in 1893, early the next year made a determined effort to rid themselves of their masters and oppressors. Their ringing appeal to the country in May was responded to with such promptness and in such large numbers as to arouse the authorities. They resorted to vigorous measures with a number of particularly oppressive magistrates, that after the fall of Chun Choo the capital of the Chulla province, the central government became alarmed. Troops were sent down, but they were defeated by the insurgents who threatened the capital itself. Great consternation prevailed in Seoul and as a last resort appeal for aid was made to China. "Peace and good government" did not exist in Korea immediately before the military occupation by Japan, and whatever may have been the mistakes made by her here since her advent it is but just to acknowledge that she did not interfere at the beginning without good show of reason.

The Hall Memorial Dispensary. — William James Hall, M.D. was the first missionary of the Methodist Mission appointed to Pyeng Yang. The city had been visited at various times before, the first visit having been made by the writer, in company with an officer of the Customs, in April, 1887. From the time of his appointment to this northern city in 1892 until his early and lamented death in November, 1894, Dr. Hall gave his time and energies to the furtherance of the the work entrusted to him. For it he thought, planned, labored. To it he contributed liberally himself and at the same time presented the claims of Pyeng Yang to his friends in Korea and in the home-land as well. The response was prompt and money began to come in. The "Pyeng Yang fund," as he called it, grew and he was enabled by it to purchase the valuable property now occupied by his successor without drawing on the regular appropriation. The utmost care was exercised in disbursing this fund so that it was surprising only to those not acquainted with the details, that about $650 were on hand at the time of his death. This amount was paid to the superintendent of the mission. Mrs. Hall at the same time expressed the wish that this money might, if possible be used for the erection of a dispensary to the memory of her husband.

The Annual Meeting which met a few weeks after this desire was made known to the superintendent, heartily approved of the object and promptly set aside the whole fund for this purpose.

E. Douglas Follwell M.D. is the successor of Dr Hall and to him is committed the pleasant and we may say sacred work of erecting this Memorial Dispensary. It was our privilege to

visit Pyeng Yang and with Dr. Follwell on the 6th inst. to begin this building by giving out the contract for its erection to a Korean carpenter who agreed to finish it in five months.

The dispensary is located inside of and adjoining the west gate, on high ground, and but seven minutes walk from the commercial center of the city which in Pyeng Yang as in Seoul is marked by the Lag Pell. The building will be forty feet long, sixteen feet wide and in Korean style of architecture. It will contain a waiting-room, clinic, drug-room and the doctor's private office. The many friends of Dr. Hall will be pleased to learn that the good work he began will be carried on to completion by his successor.

Pastoral Evangelitics and Statistics.—The following statistics compiled by Mr. Kenmure from "The China Mission Hand Book" are not only interesting but valuable to Missionaries in Korea. The returns given are for 1893. We should like to see similar statistics of Christian work in Korea collected and given to the public.

No. of Societies at work		44
" Ordained Agents—Foreign		389
" " " Native		252
" Unordained " Foreign men		294
" " " " women		641
" " " Native men		3084
" " " " women		513
" Organized Churches		706
" Churches wholly self-supporting		137
" " partially "		490
" Communicants		55,093
Total Native Contributions	$36,450,32.	

EDUCATIONAL STATISTICS.

No. of Societies engaged in Educational work		22
" *Primary* Schools (Pupils generally under 14)		972
No. of Boarders		315
" Day Scholars		15518
" Foreign Teachers		112
" Native Teachers		943
" Pupils learning English		189
" Paying Pupils		276
Total Fees paid by Scholars	$1322.	
No. of *Secondary* Schools (Pupils generally bet 14 & 19 years)		114
No. of Boarders		3466

No. of Day Scholars		169
,, Foreign Teachers		130
,, Native Teachers		208
,, Pupils learning English		242
,, Paying Pupils		626
Total Fees paid by Scholars	$1656.	
No. of *Colleges* or *Training* Classes		16
No. of Boarders		114
,, Day Students		145
,, Foreign Teachers		93
,, Native Teachers		117
,, Students learning English		610
,, Paying Students		
Total Fees paid by students		
Grand Total of Pupils and Students in all the Mission Schools and Colleges		2130
Grand Total of Teachers (Native and Foreign) in all the Schools and Colleges		1536

Medical Statistics.

No. of Societies doing Medical work		26
,, Foreign Medical men		96
,, ,, ,, women		17
,, Qualified Native Assistants, men		17
,, ,, ,, ,, women		11
,, Medical Students		170
,, Hospitals		71
,, Patients in Hospital in 1893		1[illegible]05
,, Patients seen at Home ,,		8165
,, Dispensaries		111
,, Distinct patients seen in Dispensaries 1893		223162
,, Visits by patients to Dispensaries		
,, Opium Refuges		36
,, Opium Smokers admitted in 1893		1[illegible]8
,, Those who did not relapse within a year		117
Total Medical Expenses during 1893 (not including Missionary's salary)	$66,110.	
Total Sum contributed by Chinese	11,138.	
Total sum of Fees received from natives 1893	7,192.	

OFFICIAL GAZETTE.

(Compiled from The Independent.)

April 14th The Department of Agriculture, Commerce and Industry announces that the postal service will be extended to Pyeng Yang and We Ju on the 25th inst.

April 16th Edict:—The unjust manner in which the judgement was rendered to the criminals connected with the affairs of the 8th of October and 28th of November was well known to Us. We herewith command the Officers of law to right the wrong that has been done to those persons without Our mentioning it again.

April 21st Edict:—The edict No. 169, relating to the appointment of Inspector of Revenue collectors, is hereby abolished and the house and land taxes shall be collected by the Governors and Magistrates.

Edict:—The corps of Pioneers and Commissary is hereby discontinued.

Verdict of the Supreme Court on the cases of those connected with the events of October 8th, and November 28th Yi Heui Whan was found guilty of entering the Palace with Japanese on the 8th. of October and then entered the chamber of Her Majesty the late Queen. After the death of Her Majesty he presented himself before His Majesty and acted as secretary in the writing of the fraudulent edicts. It is evident that he knew beforehand the treacherous purpose of the Japanese who entered the chamber of Her Majesty; therefore he is accessory to the crime. We, the Judges of the Supreme Court, sentence him to be hanged according to the law in such cases.

CORRESPONDENCE.

To The Editor of
"The Korean Repository."

Dear Sir.—

Page 119 of the March number of The Repository contains the sentence —"under escort of Gen'l Hyen, Commander of the palace guards on the 8th of October, and one of the few officials (as far as we know) beside Col. Hong who did not doff his uniform and run." This covert charge arouses me to respectfully crave a little of the valuable space in your interesting magazine, for reply, for you certainly did not intend by implication, to do injustice to those who are, more or less, defenseless in our language.

Although the Korean soldier is by no means perfect, I believe in giving every body his due. I feel that strictures of the character of those above should be based upon sifted facts and not upon the venom of malicious tongues. And I have hitherto felt that these facts, like home affairs, should be discussed only in the family. Indeed, I have been inclined to follow Louis Napoleon's dictum, and "wash dirty linen at home." But, for the nonce I shall consider myself a member of the family, who may descant on the soldier's short-comings, for a reply to your innuendos seems the lesser of two evils presented for my choice.

What there is lacking in the Korean soldier's military capacity is mostly due to his noxious environment; and you, my dear Mr. Editor, have certainly had abundant opportunities to learn what that is, and, may I say, to show some appreciation of the insuperable obstacles to a betterment of his conditions, instead of suffering your generally just magazine to make wholesale and unqualified reflections. I say mostly, for all men, as races, nations and individuals have inherited aptitudes, for specialties.

While the Korean has inherited some qualities which are valuable to him as a soldier, yet he has not that aptitude for war, implanted in the Japanese character by centuries of successful combat. His place, as a soldier, probably lies, as he does geographically, if not ethnologically, between the Japanese and Chinese.

Taking him as he is then, I, without elaborating on his inherited merits, or short-comings for that matter, would suggest for his improvement, as you doubtlessly would, a change in his environment. What this involves will be stated below.

The good reader, who may be non-military, will permit me to say that the profession of arms is a science and art, as is that of medicine and surgery: and, that the manual of arms, which he may see every day, is not, as some laymen seem to think, the *summum bonum* of the art of war.

Yet, without inflicting on him a dissertation, without even describing the parts of an army, it may suffice for one to say that it, as the *ultima ratio regum* is a material force, which may be directed for the attainment of certain ends.

Its great power, with unity of purpose, may be measured by its cohesion.

In ancient times, while the officers supplied the directing intelligence, the solid mass of human beings constituting an army, were held together in great part by physical force. The more mobile this great mass became, the more powerful was its momentum, its shock, and the more successful were its operations. But this result was due not more to increased mobility than to the increased intelligence which necessarily arose therewith, and under the new conditions, aided in lieu of "physical force" in preventing disintegration. If this intelligence be not found in the mass itself, whose change of form renders it more susceptible to disintegration, more intelligent officers become a necessity to cement the mass and properly direct its power. A gradual change of form and increased mobility, beginning early in the centuries, has continued right along, through the phalanx, the legion, the six rank formation, the four, the three, and two, until that mass has become one long attenuated line, a single rank, not as formerly immediately under the eye of the general, but, necessitating more delegated power and hence increased intelligence not only among the officers, but also among the men.

If, unhappily, under modern, under extant conditions, there should not be an increase of intelligence among the soldiery, if they fail to keep abreast of the inventive genius of the age, doubly necessary does it become (as in Korea) to have more of it among the officers, as a leaven etc, if you would

have successful war. Intelligence in that case has both cohesive and direct power.

The change of environment, alluded to above, is as you may have surmised, to replace the Korean soldiers under-educated, experienced disciplined officers. This, if you please, is one of the shortcomings—my failure, after seven or eight arduous years of effort, to leave appointments and promotions made in the military grades, only after successful examination of each applicant, in so much of the science and art of war as may be exercised within the sphere of his contemplated duties, instead of, as now, for some personal service performed or promised.

The able and all powerful Yuan, Chinese Minister, with his usual determination, opposed these efforts up to the day he left Korea for Korea's good.

I speak of this so particularly now, because it has a special bearing upon the *future* of the army. A conflict began, specially upon that point, on the 7th day of April 1888, and continued without intermission, until the following Nov'r meanwhile, drill, not only of Korean officers, but all drill became interdicted. When drill began it was generally only the non-commissioned officers and privates who profited by it. The few Korean officers, with one or two exceptions, who learned to handle bodies of men, learned as novices or as cadets at the Military Academy. And these, mostly, were unfortunately suffered later to join the Japanese and that element of Korean society practically disloyal to their sovereign. When the Japanese, and pro-Japanese Koreans surrounding His Majesty, got possession of the palace in 1894, by treachery, treason and murder, they seized all the arms, ammunition and artillery in the city. For many, many long months after this there was the most confused mass of guards in the palace—wheels within wheels—that it was ever my misfortune to encounter. There were no less than six different guards, including Japanese and Korean policemen. And these were all controlled more or less, by the Japanese. The *Tai Won Kun's* grandson, a nephew of the King, was early made a general. Efforts then began to form a guard under control of H. M. From among our old soldiers, we picked a body, man by man, who, it was thought, would well answer the purpose. Within a very few days, these men began to disappear. When any of them visited their families outside the palace grounds, as they occasionally did, they were seized and sent into the barracks controlled by the Japanese; and in lieu of them were returned to the palace, recruits and inferior men. It was not long before nearly our entire picked guard were thus surreptitiously replaced by a body of men, inferior in physique and intelligence as well as in drill and discipline. This fact especially, rendered drill an absolute necessity. But, no sooner would drill get fairly started, whether publicly or privately, than the Japanese would learn of it, and cause its discontinuance. Time and again, even when it was only manual drill, did this occur.

Besides drill, to render the men serviceable, arms were needed. It was only after the most prolonged and persistent efforts of His Majesty to have some of the arms which had been taken from the men in July 1894, restored to them, that he was even listened to. Finally, about four hundred castaway, rusty arms, mostly without bayonets or ramrods, and many without locks or cocks, were resurrected from a godown and sent to the palace. These, by cleaning and change of parts, were fitted up as well as could be done, and put into the hands of the men. When it is said that they were better than corn-stalks, full justice is done them, for very few of them were fit for firing. This number, it is only about half the guard. A very few more worthless arms were found in palace godowns, and in the lake where they

had been thrown when the Japanese assaulted the palace in 1894. I must not neglect to say that among these were fifteen or twenty good arms (with very little ammunition), which I had placed in my quarters to be put (in an emergency) into the hands of a select and reliable body of men. But during my absence one day outside the palace, these were abstracted, without permission, from my quarters, and were not seen or heard of by me again.

Another misfortune was that the designing islanders would allow the guards no ammunition. They, it will be remembered, had, until quite recently, possession of, or under their control, all the munitions of war seized by them in July, 1894. Only through them therefore could nefarious stories of any character be obtained by His Majesty. From a pond not far from my quarters in the palace grounds, I caused three or four boxes, partially filled, to be fished up from their place of concealment from the looting Japanese. The little ammunition contained therein was dried and quietly distributed to the men. This was all they ever got. Of course very few of the cartridges could be relied on as serviceable.

Such was the condition of the palace guard when the Mikado's naval sprigs and the *Tai Won Kun*, made their "*grande entrée*" Oct. 8th, and it was a condition the former and their Korean confrères had studiously worked for, through all changes of Korean ministry, to the end. At some future time I shall give the public some interesting facts relating to all this. The guard, at that time, numbered on paper about eight hundred men, one third of whom were customarily absent with their families,—leaving in fact only about five hundred men on duty.

Several days before the impending *entrée*, pseudo difficulties had been concocted between the city police and the Korean troops at the service of the Japanese. These diversions, disguised as difficulties, afforded an excuse to send, in force, many of the policemen away from their posts and stations for two or three days, to enable movements of troops, etc. to be made at night, through the city, without attracting attention or discovering their object. All was now ready. The guard within the palace was, as you have seen, in no condition to make an effective defense, though some of them, at least, were willing to try it. The interior walls, constructed as they were, were of no service to the guard, rather were they a hindrance to an effective defense. And these—those few hundred almost unarmed men, had to contend against what? The Japanese had full control of all the forces of the city and of the general government, here and elsewhere. There were about two thousand well armed Korean soldiers, with artillery, commanded by the ablest Korean military talent, which I had spent seven long and laborious years in cultivating. These were supplemented by about five hundred well armed policemen, some of whom had stations at the palace outside gates, and, at times had access to the interior. The Japanese themselves had between four and five hundred finely armed and disciplined men, with artillery, just in front of the main gate of the palace; and at the legation and elsewhere in the city, enough more to swell the attacking force to about seven hundred men, excluding about one hundred armed policemen, many *sushi*, and the legation itself with its large body of retainers, including forty odd advisers to the Korean government. Add to all this array of military force, the fact that the wily Japanese or their Korean confrères had hoisted upon His Majesty, some of their bond men or secret agents, who had daily access to the palace and frequent and confidential communications with his Majesty, one clearly sees that their Majesties were functionally at the mercy of the bloodthirsting denizens.

This is not all, for the assuming procession (may it be called?), was led by the venerable father of the King, willingly or unwillingly, by the feared

ex-regent, twice in power, whose presence alone was sufficient to overawe all Korean opposition.

Perhaps, then, you may not be so astounded as I was to learn that the guards had been instructed not to fire upon the assaulting troops, just as if they were out on a picnic. This I only learned afterwards, though presaging this, was the observed fact that the officers generally had doffed their uniforms some minutes before the assault took place.

Speculation as to what the officers could have done, with the means at hand, to what they would have done, against the *Tai Won Kun*, had they not received orders to make no practical defense, can, at this particular time serve no useful purpose. Let the shafts of your criticism, may I suggest, be aimed against the real, the formidable, foe of Korean progress in the army, against the selfishness and incapacity to say nothing of the cupidity, of high officials who habitually fast upon the army and the public crib, to hold place for a month or more, their favorites and hirelings, who are as innocent as the "babes in the woods," of an iota of military knowledge. Also against such a lack of system, resulting from that (evil), as rendered it possible for such an imbecile order, coming from whence it may, to be communicated, in the name of His Majesty, to, and be respected by, a defensive force. The order contemplated neither defense nor surrender. The men's lives were in jeopardy, at their posts, and yet they could not defend them.

Details need not be gone into now. Only may I say that the quotation made at the beginning of this letter, from your interesting remarks, indicate that you were unwittingly misled. The party you there describe as a "General" with a big "G" belongs only to Frank Carpenter's class of generals. Let him go down into history as a Colonel, if you choose to, in accord with Japanese military organization, but he really was only a Lieut. Colonel.

So far as "running" is concerned, your too general charge does injustice, perhaps to the great body of officers, because you do not qualify it by the facts I have alluded to—especially to several of them who were detached from their proper posts, very likely, and ordered on other and less important duties, by ignorant and incompetent, if not flurried superiors. I am satisfied that there were several of the officers, of some service and long experience in the army, who would have appeared to good advantage, had they not been inconsiderately removed from their proper posts among the men, long before the assault, and assembled in confusion around their chief in or near their Majesties compounds, where they remained absolutely and persistently inaccessible to intelligent advice.

Very truly yours
WM. McE. DYE

To The Editor of
"THE KOREAN REPOSITORY."

DEAR SIR.—

I notice that the mountain south of this place is called by writers in *The Repository* and other foreigners "Diamond Mountain." I used to think the word sounded like "Gold River Mountains:" and if I had written it up and called it that, it would have been as near right as Diamond Mountains.

I find that the same characters are used for "Jasper" in Rev. IV. 3, "And He that sat upon the throne was like Jasper" (金剛石=금강돌) I am told that these are the characters for the Mountain. I conclude that the translation of the Chinese Bible is correct in this verse and that

foreigners in Korea are misnaming the Jasper Mountain. Jasper is a kind of quartz, and everybody knows that the so-called "Diamond" Mountain is noted for quartz. If the name is wrong, it should be corrected.

I had the pleasure of stopping at the inn where two foreigners had lodged and it seemed to be the place referred to by Mr. Miller in his article on "A visit to the Diamond Mountain." The keeper was very talkative and said, "The lady took my wife by the hand and gave her a pair of small scissors which were no good (!) as they were too small and had separated at the joint." He said, the gentleman slept on two poles on two boxes and punched a hole in his window; that they put eggs and chicken and honey (?) into a pan and stirred it up and ate it with a fingered instrument, that the Chinese cook could eat as much rice as six Koreans. He told how much they paid for lodging, and for other things; that they did not start out after eating as Koreans do, but took out something round and looked at it often and seemed to consult it about starting.

Wonsan.

Yours truly,
W. B. McGill.

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NOTES AND COMMENTS.

Mr. Jones, our co-editor arrived at his home in Utica, N. Y. the middle of March and received a royal welcome from his old friends and neighbors.

Dr. E. B. Landis of the English Church Mission, left Chemulpo toward the close of December last year, stopped three weeks in London, visited his home in Lancaster, Penn, where he spent four weeks and greeted his friends in Seoul the middle of this month. Who says the Pennsylvania Germans are slow?

Gen. Dye's vigorous defence of the palace guard on the 8th of October is interesting reading. He makes some serious charges against the Japanese who were directing affairs or at least advising the Korean government. We open our columns to any one who may wish to take up the other side.

THE INDEPENDENT issued, on the 23 inst., an Unmun edition of The Official Report of the murder of the Queen. The demand for the Report was so great that it was exhausted immediately. Another and larger edition no doubt will be printed.

A Korean told us a few days ago that during the last Cabinet a stretch of road leading to some Royal tombs needed repairing. Some one connected with the government agreed to do it for something over two thousand yen. The royal flight on Feb. 11 interfered with the execution of the contract. Some faithful devotee of "ye good old times" has since repaired the road at an expense *to the government* of something over six thousand yen.

At the Annual meeting of the congregation of the Union Church held on the 14th inst. the Rev. F. S. Miller was elected pastor for the ensuing year. Immediately after the adjournment of this meeting, the Christian Literary Union was called together and after transacting some routine business, elected the Rev. H. G. Underwood, D. D., President for the coming year. The Union has been in existence for six or seven years and some very valuable papers have been read before it by the members and others.

As we turn our spy-glass in the direction of the Russian Legation just before going to press, we confess our inability to decide whether the political dial, as reflected by the Cabinet is standing still, or not. Just what effect the "understanding" between the Russian and Japanese Governments, of which our contemporaries tell us a great deal that is as ominous as it is vague, will have upon our statesmen on the hill, we shall not have the temerity to conjecture. We are told however that "a crisis" is upon us. Min Yong Jun has been recalled from Kang Wha and it is rumored that he will enter the Cabinet. We have had over three months of peace!

His Majesty since he has come to live in the European Settlement, as Chong Dong is called, has become quite democratic. He sees people, talks with them informally, takes daily strolls in the Legation grounds and seems to enjoy life. On the 16th inst. His Majesty and His Royal Highness the Crown Prince walked to Meng Yé Kung a distance of say a quarter of a mile, received the credentials of Mr. Komura as Envoy Extraordinary and Minister Plenipotentiary, from H. I. J. Majesty and then walked back again to the Legation. On their way, His Majesty saw several foreign children playing at the English Consulate, called them to him, shook hands and asked them a few questions. A few weeks ago, five children were at the Russian Legation. Some of the Court ladies, seeing them, gave intimations of their presence to the King who had them all come in to "an audience." Each one, down to toddlekins of three, came away with a handsomely silk-embroidered fan and were delighted to have received this royal recognition.

THE INDEPENDENT appeared April 7th. In its fifth issue only is found a communication about the fence of the French Legation having been "put out so far beyond the original limits that it is quite impossible for two people to walk side by side"—no doubt it refers to our newly married couples or even perhaps, to our single friends. A few days later in the 9th issue of the paper is another letter on the same subject. The writer of the first epistle proffers "the unanimous thanks of the community" to "our friends should they rectify the mistake;" the writer of the second note however comes straight to the point and "if the dividing line between the city wall and the French Legation is exactly where the barbed wire fence now is" he confesses his ignorance and surprise. But we suspect he does not expect to be surprised at his ignorance for in the next sentence he adds, "if not, then, we demand the removal back to its 'original limits' wherever that may be" let us hope it is at the foot and not on the top of the city wall. We admit that our devotional feelings are not specially stirred when we have occasion to indulge, as the writer of the first letter says, in "the only pleasant half hour's walk in the vicinity of the foreign quarter." We are perhaps fairly well acquainted with the policy of the Methodist Mission and "Another Resident" need not feel concerned that the Mission will take this act of the French Legation as "a precedent and move their walls to within several feet of the stone wall or parapet." If they should, we have only to wish for a strong guard at the American Legation.

SMITHS' CASH STORE.

In the place of A. Crawford & Co.'s coal and handlery on the southeast line of Market street, near Stewart, San Francisco, a great retail store six stories high will go up. It will cover the entire lot, 45x160 on Market street with a depth of 137:6,

The building will be in Spanish Renaissance style of architecture, but in several respects will be unlike any other west of Chicago. Its front will be one great sheet of French plate glass, sectionized only by the necessary steel supports, none of which shall exceed ten inches in width, and courses of white terra cotta richly modeled. Balconies on each floor to the full width of the building will harmonize architectural taste with the municipal requirements in relation to fire escapes. The building will be surmounted by a high and projecting cornice in copper of Spanish Renaissance design. Piles will be driven as a foundation and the basement will be in concrete. The frame and interior columns will be of steel and the finishing will be absolutely fire proof. There will be an ornamental glass vestibule serving as an entrance, with show windows on each side. Nothing of the wholesale business will mark the structure, which will thus stand the opening of an era when sidewalks shall give place to large and modern buildings in the lower end of Market street. The building will be to give the visitor from the East a better impression of San Francisco as he steps from the ferry landing.

Two hundred dollars covered the original investment of Smiths' Cash Store, which was used in the purchase of certain grocery stock and fixtures, located in the front room of No. 519 Post street, size of room 12x80 feet, with living rooms in rear. Barrhyd. Smith and Hon. Hoge Harper A., opened their door- at nine location January, 1879, under the name of the San Francisco Cash Grocery. It soon became known as "Smith's Store," thus the present name "Smiths' Cash Store." A cash store at that time was something new and it was also a new feature to dispense with bar or sale of liquors and to refuse to handle the latter even for medicinal purposes. Many predicted the venture would prove a speedy failure, but the store thrived. It was soon known all over the city as "Smith's." But their business growth led to removal to wholesale quarters on Clay street in the year 1884 and to a larger store on Front street in 1888, where, with a specialty of staples, added, a large variety of merchandise is carried on the department store plan. Every arrangement will be made for the convenience of the buying public. The six floors exclusive of basement will give a total floor area of 45,000 square feet, in addition to which the Lick Stewart street, no shipping purposes, will add 747 more, all of which is to be devoted to the business of the department store. It is the intention of the proprietors to use the pneumatic cash tube system and a complete system of house telephones; have the entire building heated with hot water pipes, and a complete fire apparatus; also a lunch room and restaurant on the top floor. Special individual lockers will be built for each one of the employees, and a waiting room, provided and furnished with periodicals, writing materials, etc., etc., for the use of patrons.

With the foregoing completed, the company will be prepared to handle Transient trade, City trade, Interior trade, and Foreign trade in a satisfactory manner, and cater to all comers. It will be the largest department store on the Coast, operated by one concern, under one ownership and management.

"Smiths" issue a fine large monthly catalogue of their goods. This is sent free to all applicants

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THE KOREAN REPOSITORY.

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THE STATUS OF WOMAN IN KOREA.

THE status of woman-kind in any nation is not to be determined by the experiences of one member of the sex. It would be easy for anyone acquainted with Korean life to cite the case of some woman and contend that the position of the sex in Korea is either all that can be desired or anything but what it should be. But this would not be a fair handling of the matter, for in either event the case cited would prove to be an exception rather than the rule. To reach a just conclusion we must inquire as to what views obtain among the people concerning the sex as a whole; what customs, usages and laws govern her, and what experiences appear to be common to her in the various levels of social life. And prefatory to our discussion it is well to note that in the general upheaval of 1894-95 a change has been provided for but has not yet taken effect to any great extent. With a few exceptions, which we shall be careful to note, the position of woman is the same as it was ten years ago, or ten hundred years ago.

The following appear to be the chief facts in evidence with which we have to deal. Woman is regarded theoretically as man's inferior and her proper attitude in his presence is one of submission and subjection. She is kept in seclusion, given no intellectual training, and enjoys customary rather than guaranteed legal rights. As a result her theoretical status is one of inferiority, but by force of character she has risen superior to circumstance and occupies a higher position than man would grant her. These facts wear different aspects in the different classes of the Korean social scale, but they meet us universally and form the basis upon which to determine woman's standing.

(1) *Inferiority.* A Korean's views of womankind are based on a dualistic philosophy which dominates his mind. All nature

appears to consist of pairs of opposites, tho he does not hold with the Zoroastrian that these opposites are also antagonists. These categories run as follows;—heaven and earth, light and darkness, strength and weakness, superiority and inferiority, virtue and iniquity, male and female and so on. The first member of each couple is always the superior, the second the inferior; as scientific categories they appear to be based in the very constitution of nature and are thus necessarily correct.

Nature having thus marked woman as inferior, a man-made philosophy hastens to ticket her to that effect, and the Korean is educated in the same from his earliest school days. He reads it in the "Youth's Primer," it confronts him in the "Historical Summaries" and the "Little Learning" fills his mind with uncomplimentary notions concerning the sex. These views are further reinforced by the views which he imbibes from the young men about him, until man certainly is lord as far as his estimate of himself is concerned and woman the subject. Where a man and woman meet, who are of the same rank, the woman will be expected to use a higher form of language to the man than that addressed to her. Woman is incapable of understanding a man's business, friendships or life and is continually exhorted to confine herself to "woman's sphere." The following quotation from the "Youth's Primer" exhibits the accepted view: "The husband must manifest dignity and the wife docility ere the house will be well governed. Should the husband be incompetent to govern alone, not able to follow his way (of propriety), and the wife encourage him in his incompetence, departing from righteousness by not sewing—the "Three Following Ways" (proprieties governing woman's submission) will be obscured, and tho there be "Seven Reasons for Divorce" through which a husband may find relief, his house will be annihilated by his personal incompetence. A man honors himself by governing his wife, and a woman honors herself by subordinating herself to her husband." Man is then regarded as intrinsically superior to woman and the very existence of the home is made to rest on this superiority (called competence). The happiness of married life is bound up in assent to this dogma, by the husband exhibiting and asserting his superiority and the wife subordinating herself with docility and gentleness!

(2) *Seclusion and subjection.* One of the baneful effects of the dogma of inferiority has been the seclusion of woman. Her inferiority is a barrier to her entrance upon public life and the best way to exclude her from it has been deemed the measure of confining her to a proper sphere,—"woman's sphere"—and surrounding it by such impossible safe-guards that outsiders have

no entrance to it, neither has she an exit. The complete seclusion within the inner apartments of the homes, of all young women and all older women except those of the low class, is an inexorable law in Korea. Foreigners just arrived have doubted this until they learned that the young people with long braids of hair down their backs and feminine features, so frequently seen in the streets, were boys. But all young women of respectability are carefully hidden from the eyes of males, whether strangers or friends. The rat-ta-ta-tat of her flying ironing sticks may be heard in the streets, the smoke of the green pine-wood fire she is cooking by be seen ascending above the roof, and possibly her voice be heard by a passer-by,—but her face and form are never seen.

In noting this seclusion of women one commendatory feature must not be ignored. It is in the nature of protection to a young woman and a safe-guard of the family. The theoretical inferiority and weakness of woman, and the superiority and strength of man renders some such protection necessary; the facts of history point to protection of some sort as highly desirable. The previous dynasty had no law of seclusion, women enjoying great public freedom. In the final decades of the dynasty women became the special objects of violence. Buddhist priests were guilty of widespread debauchery of homes; conjugal infidelity was estimated the lightest of crimes; the most popular sport of court and provincial nobles was a raid upon a home known to contain a beautiful woman. These onslaughts on the home did more to ruin and destroy the state than anything else, for the prevailing corruption and debauchery finally engulfed royalty itself. The present dynasty tried to remedy this evil by withdrawing woman from the public eye.

In a country like Korea where the distinction of being a patrician carried with it privileges and prerogatives of a most substantial character, even the protection gained by seclusion has not always been sufficient. We might multiply instances, to which our notice has been called during the past decade, where men clothed with power have not hesitated to invade the "seclusion" and possess themselves by violence of a woman whose fame had reached them. We have in mind a case in 1892 where the parties involved were a prefect of the first order, *Moksa*, of a northern town and a young widow aged 23 years, and famous for her beauty and constancy. The woman was dragged from the "seclusion" of a relative's home and force, even to personal violence, used to compel her to consent to become a concubine of her persecutor. She finally escaped by suicide, while the prefect escaped by a dead run for the woods

with a maddened populace at his heels seeking for his life's blood.

Granted that this "seclusion" is necessary because of woman's inferiority, the necessity for it is a terrible comment on the awful dominance of vice in man, not on the weakness of woman's virtue. A Korean frankly told us that men seclude their wives not because they distrust them but because they distrust one another. Distrust is an important factor in this seclusion of woman. The Korean men know Korean character better than a foreigner can. Concubinage and prostitution have long undermined male virtue and the man measures woman by himself. The very idea of common friendship and association of the two sexes for helpful and coöperative purposes only is not deemed a possibility.

The effect of this seclusion has been to fasten upon woman the stigma of inferiority. At the age of six or seven years she is taken away from all outside association and confined in the inner apartments of her father's home. This she leaves at the age of sixteen years, (a late provision which was formerly as early as twelve or thirteen years of age) a married woman, for the seclusion of her husband's home. Thus the days which are spent in Christian lands in delightsome association with young friends, in healthful and instructive converse with elders, in study to deepen, and travel to broaden, the mind, are spent by the Korean young lady in strict seclusion. The only mental or other stimulus she has is a routine composed largely of cooking rice, sewing, gossip, and combating the abounding sorrows and difficulties of life. If of the patrician class she will learn to read the native script (in rare cases Chinese even) but the literature this opened to her, until Christianity came to enrich and ennoble it, was of a depressing character. It is not surprising that the young Korean, finding his wife's mind undeveloped, concludes rather that it is dwarfed and dark. Their association together in the majority of cases hardly rises to mental and spiritual plains, and from his own experience "young Benedict" often concludes that the native dogmas are correct.

The manner of contracting marriage is an outgrowth of the law of seclusion. Men and women may not see each other, consequently the element of mutual choice in the matter of a wife or a husband is impossible. The match is made by the parents, and the two most interested parties never see each other until the fatal moment which binds them together for life. There are many evils which flow from this, but among the chief is the cheapening of woman. The struggles, the conquest of difficulties, the hopes and the fears which form such an im-

portant experience along the road to marriage in western lands, the Korean never has to face. The woman who becomes his wife costs him little more than a few dollars, a ride on a white horse and four bows. It is not surprising to find her estimated cheaply in consequence. There are undoubtedly many happy marriages in Korea, but these might be infinitely more so, and the number greatly increased if marriage cost a Korean more than it does.

(3) *Rights.* The rights granted woman in Korea are customary rather than legal. This is not to be deplored, for Korea is still in that stage of development where custom has the force of law, and customary law is always a step to statute law. This has proven true recently in the case of remarriage of widows. For centuries remarriage of widows has been frowned upon, but custom has tolerated it in cases of necessity. This custom of tolerating the marriage of widows is now taken up into the new constitution and one of the first rights conceded to woman is that of remarriage. Still another legal right granted her is that which establishes the age of sixteen as the earliest at which she need marry. Aside from these her rights are as a rule customary. Property rights, social standing, control of children, redress in case of damage, protection, etc., custom only recognises her. The matter of divorce is legally entirely controlled by her husband. He may cast here off for any one of the following seven reasons: (1) incompatibility with her husband's parents; (2) adultery; (3) jealousy; (4) barrenness; (5) incurable disease; (6) quarrelsome disposition; (7) theft. For any one of these causes she may be returned to her home with an indelible stigma upon her. As divorce is a matter of private arrangement on the part of the husband it is impossible to discover to what extent it prevails. So few instances have come to our notice we are inclined to believe that it is very far from being as frequent as the manner in which marriage is contracted, and the ease with which it may be annulled would lead one to suppose it would be. Desertion is the great sin of the Korean, however, and, we are informed, prevails to a sad degree. Many and many a wife sits amid the ashes of her happiness, while her unfaithful lord spends his time in the company of a favorite concubine, or squanders his money in stews of iniquity that abound in every town of any size. The marriage tie is sometimes snapped by the flight of the wife and this is also frequent, but the husband always has legal redress, for the authorities can force the wife to return.

Until the recent changes which permit widows and widowers to remarry, a Korean could have but one wife. As above

cited the marriage of widows and widowers was tolerated, but the woman had a lower social station than a real wife and but one level higher than a concubine. Ordinarily a second marriage was simply a mutual agreement to live together, unmarked by any ceremony, though sometimes "bowing to each other" was privately observed. The first was the only legal wife and in this the Koreans are strict monogamists. The first wife's off-spring may not be supplanted, and all others by future or additional marital relations stand aside from the pure line of descent, bearing a slight taint in Korean estimation.

Concubinage is tolerated as an institution but no concubine is regarded in the light of a wife. As an institution, concubinage enjoys an evil odor in Korea. The women who enter upon this relation come from the lower or the disreputable walks of life, and are regarded as dishonored by it. The offspring have imposed upon them certain disabilities, such as exclusion from desirable official posts, and bear wherever they go a serious social stain.

There are no native girls' schools in Korea, for women are given no literary training. Among the higher classes, women may learn to read the native script, but even then, the number able to do so is not more than one in a thousand for the mass of women. The sphere assigned woman requires no literary training, with the possible exception of those women who stand outside the pale of the reputable classes. Intended for miscellaneous male companionship they are trained in accomplishments calculated to render them attractive, such as reading and reciting stories, dancing, singing and playing musical instruments. These women may find their way into the higher social levels, but never a wife's. The preservation of his line from moral taint renders it necessary for a Korean to seek elsewhere, and he will take to wife a woman with a mind as blank as a white wall, but never one from outside the reputable classes.

(4) *Real status.* An absurd philosophy, the dogmas of a man-made religion, shadowy legal rights, illiteracy and neglect have combined to force woman beneath man's level in Korea. But she has risen in spite of these depressing forces and actually occupies a place in national life, all theory denies her. In her essential qualities she is diligent, forceful in character, resourceful in an emergency, superstitious, persevering, indomitable, devoted. There is much more in evidence of her diligent integrity, than there is of her lord's industry. There are no man tailors to share with her in clothing a race, the spacious dimensions of whose garments indicate seemingly that they were designed to use up cloth,—great quantities of cloth. Then the entire job of

laundering these garments and cooking the 200,000 bags of rice which the nation eats daily is all done by her. She does a man's work on the farm, (we have seen her yoked with a man, dragging a plow in the country) and runs thousands of small stands for merchandise as well as doing a thriving business in the huckster line. In part the power and influence of Korean women are to be met with in every quarter of the world man deludes himself into believing he has appropriated to himself in Korea. When times of trial arise and the home is threatened with starvation, the busy needle and flying washing and ironing sticks of the wife keep the household together. Even more, her persevering and indomitable energy rises superior to the severest poverty, while her liege lord collapses as tho he had a shoestring for a backbone. Could we know the actual facts in every case it would be found probably that many of the strutting, self-styled aristocrats in large towns are really drummers up of trade, purveyors of washing and needle work, messengers for the real "man-of-the-house" who is too busy or too modest to appear in the street. Korean women are withal inveterate *intriguantes* exercising an unseen but powerful hand in general affairs,—all the more powerful because unseen.

No more striking example of what Korean woman is can be found than that of Her Majesty the Queen so foully slain on the 8th of October. Where is the boasted self-appropriated superiority of the *male* in the face of the measures found necessary to remove the unfortunate lady,—days and nights of consultation, alliance of all available forces, a regiment of troops, a night attack, hired foreign assassins, and—as tho afraid of her, dead—heaven and earth moved to blacken her memory and enshroud her fate in mystery. Surely it is not too much to conclude that woman occupies a place out of all proportion to that assigned her by philosophy in Korean society.

GEO. HEBER JONES.

KOREAN AFFINITIES.

IN the Indian nations occupying the United States and Canada we find no prominent resemblances with the Mexicans and Peruvians in regard to their languages and religions beliefs. The manners and customs, mythology and political usages of the Mexicans and Peruvians have been well described by Prescott. Very different are the nations which now roam on the northern prairies. They rather belong to the Tartar type of people. Not a few of them pitch their tents among the remains of a lost architecture as strangers in a land which once belonged to a people more civilized than themselves. They have not among them the traditions of a deluge which speak of Babylon and Judea nor have they the idols which speak of India.

They have, however, languages and vocabularies which remind the student of northern and central Asia. The Cree language, for example, has an ablative sign *uchi* giving to nouns a case prefix to express our "from," "by," "with." This in Korean is *cisye*, in Mongol, *eche, asa, esc* and in Japanese, *yori*. It is our *ce* in "whence," "thence." It is also the Chinese 自, *tzi, dzi*,= "from." In Chinese and in Cree it is a prefix. It is also a prefix in the Greek *hoti*. The Greek *h* stands for *s* as *hulios*="sun"; Korean and Mongol *nar*, in Latin *Sol*; just as the Greeks use *hoti* to commence subordinate sentences, as in John IV, 22. "We know what we worship, for salvation is of the Jews"; so do the Crees, as in *sake-h-ayn*, "loves she him," *uchi* "because," *hi* "she" *kitte-mak ithi-mik-ut* is "befriended by him." It should be noted here that *uchi*, "because," commences the subordinate clause with quite the same freedom with which we use the word "that" and the Greeks the word *hoti*.

The Cree is more free in the order of sentences than the Korean. Thus, "they are hidden the berries"=*kach egat aywa* (part. pas.) *minis-is-a* "by the leaves," *uchinipisra*. "Leaf" is *nipi* in Cree and *nip* in Korean. *Uchi*, the preposition, is the Korean *cisye*, "from." The Korean is by habit forced to place this word after its noun. The Cree went from Asia soon enough to antedate the appearance of this law and he can make the word "from" *uchi* a prefix or a suffix. *Menis* is a Cree word for "fruit," *kach* is "to cover," from a root *kat*, for I find that in the Cree and

Chippeway languages, *ch* is evolved from *t*, while in the Dacota languages spoken on the upper Missouri watershed, *ch* stands for *k*. In the Cree, *kat*, "to cover," is then the Korean 구리오다 *kurioda* "to cover," "to hide," because *r* is Korean represents *t*.

The significant words in this Cree sentence, which I take from House's grammar (given me in 1873 by Prof. Campbell of Toronto) are *kat*, "cover," standing first, *meuix* "berries," standing second and *nip* "leaf" standing third, and by the connecting particles they are made to take the sense "hidden by the leaves are the berries." Now the Cree is spoken in the lands watered by the rivers flowing into Hudson's Bay. The Chippeway which is allied to the Cree, is spoken in lands watered by rivers flowing into the Polar Sea to the east of Alaska. Over the chief part of the Canadian dominion there is more freedom in syntax than in the Dacota spoken by Indians occupying Minnesota and Dacota. It results then from this inquiry that as to words a language like the Korean is the same as the language now spoken by Indians who live around Lake Winnipeg and Lake Superior but as to syntax the connection of the Korean is more with that of the Dacotas who live on the upper water-shed of the Mississippi and Missouri south of the Canadian border.

If this theory is unassailably correct, and I think it is, then the Dacota Indians are in closer relationship with the Koreans and Japanese than is true of the Cree and Chippeways. With this agrees the truly remarkable fact that the Dacota people all say *mish* for "I."* They have the same first personal pronoun *me* with ourselves. They must then have gone across Behring's Straits or have been carried by the Japanese Current in boats across the North Pacific at a period later that the Crees and Chippeways.

In a considerable number of circumstances the Cree language is near the Chinese, e. g. in the use of 有 *yeu* "to have." In Cree we find *u* before consonants and *ut* before vowels. "He possesses a horse" is *utimu*. *Tim* is "horse." The last *u* is "he." The first *u* is "to have" in Cree and in the Chinese of Amoy. In the Chippeway Gospel of John by Peter Jones "I have no husband," Jno 4, 16, is *mind unahbamese*. *Mind* is "I," *nahbam* is "husband," *se* is "not." This negative verb is the same as the *seu* of the Japanese in *arimasen* "I have it not" or "There is none."

The Chippeway word for "spirit" is *ujichog*,† the Mongol is *chit gur* and the Chinese is *sut*, for *sot*. But *j* and *ch* are *t* and

* The pronouns used by Indians of Canada are like those of Japan Korea and China while the Dacota pronouns are like those of Tartary.

† We find that *chog* is also the word for "spirit" among the Thibetans of Ladak. Ed. *K. R.*

the Chippeway word agrees in all its consonants with the Mongol. The Cree word for "long" or "tall" is *kinwusu*, the Korean is *kin*. *Su* in the Cree word is "he." It appears therefore that if we meet with Korean words which are not like the equivalents in Mongol, Manchu or Japanese they may probably be found in the North American languages. We are not at liberty to say that the Korean vocabulary is isolated till the languages of Eastern Asia and North America have been searched. Take the Korean *tasat* "five" for comparison. The Chippeway is *nahnum*, the Japanese *itsutsu*. Since *s*, *t*, *n*, *ts* may be interchangeable these may be the same word. The Cree is *neannan*. The Cree word for one is *pazhig* and the Japanese *hito* (for bito) is also one. The Chinese *ni*, "two," agrees with the Cree *nishu* and the Korean *tu* because *n* and *t* are in these languages convertible. Further the *sh* in Cree is a final consonant and it teaches us that the Chinese *ni* and the Korean *tu* have both lost a final *t*.

This inquiry may be pursued throughout the vocabulary. The Korean words I have illustrated are *kun*, "long," *eisye*, "from," *nar*, "sun," *nip*, "leaf," *kariota*, "to cover," *tasat*, "five," *tu*, "two." Of these all but *nar* "sun" may be found in the Cree or Chippeway languages. Let it be noted that our word leaf gives place to *blatt* and *folium* in Europe but recovers its position in Mongol, Chinese, Korean and among the Indians of Canada. Why is this? It is because grammar is later than the vocabulary. We need to take advantage of our recent discoveries in Babylonia, Palestine, and Egypt. Civilization is very old and the reason why such languages as those of the Indians of North America are capable of expressing refined philosophical ideas is that the youth of those languages was spent in Asia where the sun of civilization has been shining for seven or eight thousand years. In the study of Korean therefore isolation of vocabulary should be resigned. All the languages of Asia and North America have been developed as French has from Latin. First there were vocabulary and syntax of natural type as in the sentence "I saw John strike Peter." The order here is that of primeval syntax. Then followed case suffixes, inversions of order, derivation and accidence.

JOSEPH EDKINS.

THE KOREAN ALPHABET.

IN 1892 the Editor of the KOREAN REPOSITORY kindly gave me space to propound the theory that the Korean native character, called the 언문 or *ön-mun*, is based upon the Thibetan character as found in the Buddhist books which abound in the monasteries of the country. The theory was more upon inferences than upon any direct historical statement that had then come under my notice. The theory was attacked in a lively manner by one Yi Ik Seup who had about the same historical data to work on that I had but who could see no similarity between ㅂ and ㅍ or between ㄴ and ㅅ wherein he showed a lamentable ignorance of the laws of the evolution of alphabets excusable perhaps in a Korean. He wants us to believe that the king Sé Jong made the letter ㄱ of that form because it was a picture of the open mouth pointing toward the back teeth, that he made ㄴ of this shape to represent the tongue falling from the roof of the mouth, that he made ㅅ to represent s because by its forked appearance it represents a hissing sound, that he made ㅁ to represent the sound of m because it shows the shape of the lips in speaking it and that ㅇ represents the open throat in pronouncing the nasal ng (though we notice that the nasal ng is made with the throat *entirely closed*, the breath passing through the nose.) It is a pity "ARAISSO" was then in foreign parts.

As I had nothing new to offer in corroboration of my theory it has rested till the present time, when I am glad to be able to cite recorded history is support of my position. There is no printed history of the present dynasty, the *Kuk Cho Po Gam* being but the running court gazette and in no proper sense a history. There are however private histories in manuscript that have been handed down from father to son and which will form the basis of a proper history of the dynasty

when it is compiled. Two of the most famous of these are the 朝野會通 or *Cho Ya Hoé Tong* and the 燃藜記述 the *Yon Yu Keui Syul*, while perhaps the next in order is the 國朝編年 the *Kuk Cho Pyun Nyun*. These books all agree essentially in the account of the invention of the Korean alphabet by Sé Jong in the year Eul Chuk near the beginning of the dynasty. Before I quote the entire passage I must remark that one who says that with the beginning of the dynasty Buddhism was ostracised or violently displaced in any way, speaks "without the book" for we will find that splended monasteries flourished in the city of Seoul for centuries after the beginning of this dynasty, that there were at times magnificent Buddhist processions under the patronage of the king and that it was not till recent years, comparatively, that priests were not allowed to enter the city. The state religion to be sure was Confucian but Buddhism was still a mighty factor in the social life of the capital. It would be easy to cite a dozen cases here if it were within the scope of this paper to do so. But one will suffice. In the days of Kwang Hă Kun, immediately following the Japanese invasion, a Japanese embassy was in Seoul when a splendid spectacular Buddhist festival took place at which the priests, accompanied by music, dragged through the city an image of Buddha in a standing posture. The Japanese envoy thought it desecration to make a standing Buddha and foretold its destruction which took place the next year when it was sent to a country monastery.

In order that there be no possible question in regard to my citation from Korean History I give the exact original and anyone can translate it and verify my rendering. It runs as follows in my copy of the *Kuk Cho Pyun Nyun*.

昔新羅薛聰始作吏讀官府民間至今行之然皆假字而用或讹或奪非但鄙陋無穡而已世宗以爲諸國各製字以記國語獨我國無之御製子母二十八名曰諺文設廳禁中命中叔舟成三問等撰之名曰訓民正音初終聲八字初聲八字中聲十一字其字體倣古篆梵字爲之諸語音文字所不能記者悉通無礙洪武正音諸字亦皆以諺文書之遂分五音而別之曰牙舌脣喉齒音有輕重之殊舌音有反正之別字亦有全清次清全濁次濁不清不濁之差

雖無知婦人無不瞭然曉之中朝翰林黃璨諭遂東命三問等見璨質問音韻凡往返遂東十三度

"Long ago in the kingdom of Silla there lived a man named Sul Ch'ong, who invented the Yi Du * Both officials and common people have used it until now. But those were merely borrowed characters and oftentimes the connection between the words was not clear and sometimes the sense became obstructed. The use of these characters was considered low and the meaning was obscure. So King Sé Jong said, "Each nation has its own character with which to write its books but we only have none." So the king with his own hand wrote the Cha-mo† consisting of twenty-eight characters and called it *ön-mun* ‡

"The king had a special building put up in the palace to carry on this work and he put Sin Suk Ju and Song Sam Mun and others in charge of the work. They were ordered to revise the alphabet; which they did, and published the Hun Min Chöng Eum. § There were eight characters used either as initials or finals, eight that could be used only as finals and eleven medials. The form of the characters was taken from the ancient Chinese and the Tom Só. ‖ There was no idea nor sound that could not be conveyed by this alphabet and there was no obstruction of the sense. The king had the Chinese work *Hong Mu Chöng Eum* paraphrased with the *önmun*. There were five kinds of sounds; (1) for the back teeth, (2) for the tongue, (3) for the teeth, (4) for the throat, (5) for the lips. He separated light sounds from heavy, simple from complex, and distinguished between clear, less clear and indistinct sounds. Even women could understand it clearly. There was a Chinese scholar named Whang Ch'an living in exile in Yo Dong (Liao Tung) and to him the king sent Sŏng Sam Mun to have the new alphabet criticised and to get suggestions. Sŏng Sam Mun made thirteen journeys to Yo Dong before the work was done."

Several plain inferences may be drawn from this text.

* The Yi Du means the *official characters* because it was invented to make clear the sense of government documents. It consisted of certain Chinese characters which were used irrespective of their meaning, the sound only being used to indicate the ending and connectives of verbs. They were used only in connection with a Chinese text.

† The "child and mother" characters because they were initials and finals, cause and effect.

‡ The "common character."

§ True sounds for teaching the common people.

‖ The Buddhist character which is purely Thibetan.

(1) The *Yi Du* invented by Sŭl Ch'ong in the days of ancient Silla had nothing to do with the *önmun* but was in fact so faulty that the *önmun* was made to supplant it. It has been stated that Sŭl Ch'ong made the first step toward the invention of an alphabet but this is not true for he used nothing but Chinese characters without any modification of their form, rejecting the ideographic significance and making use only of the sound. It is plain then that they had nothing to do in suggesting the form or style of the *önmun* characters.

(2) The alphabet was made from the ancient Chinese and the Chino-Thibetan characters. I think no one will question the statement that the *pöm so* of Korea is the Thibetan by way of China. A moment's comparison settles that. In 1892 I did not have access to the Thibetan character as used in Korea, so went back to the pure Thibetan characters, but the diagram published in the December number of 1892 from plates found in a Korean monastery, shows that the characters are practically the same.

(3) The fact that two sources were used in the formation of the *önmun* refutes the argument, or the imagination, of Yi Ik Seup that Sé Jong made the characters thus because the shapes indicated the position of the organs of speech in framing the sounds. There surely was no suggestion of the position of the organs in making the ideograms of China and the Thibetan, being manifestly derived from the Sanscrit, gives no suggestion of any such idea.

The interesting question arises as to what part of the alphabet was made from the Chinese and what part from the Thibetan. I suggested in 1892 that the Korean vowels have no counterpart in the Thibetan while the consonants are strikingly similar. Let us observe that when the *önmun* was made the consonants and vowels were carefully differentiated. It was called *cha-mo* or "child and mother" and the consonants were the *cha* and the vowels the *mo*. In other words the vowels form the basis and to them the consonants are attached. This confirms the opinion that Korean is essentially a *vocal* language as distinguished from the Manchu, Mongol, Thibetan, Sanscrit, Pali and all Shemitic languages in which the vowels are simply diacritic marks which, in some of them, were originally quite lacking, as in Hebrew and Arabic. It is a mark of the genius of its inventor that he recognized the fact that the vowel is the basis of all speech. It was no blind and slavish borrowing from the Chinese and the Thibetan but a careful selection of useful parts and a remodelling according to a scientific plan and the result is the most perfect because the most simple and com-

prehensive alphabet that can be found. The ancient Chinese characters can easily be the source from which the form of the Korean vowels was drawn, the simple perpendicular and horizontal strokes being the marked characteristic of that form of writing.

In conclusion notice that Sé Jong had the modesty of all great men for he did not trust merely to himself but sent thirteen times to a Chinese scholar in Yo Dong for criticisms and suggestions. And also notice that he was eminently practical in that he arranged the characters in syllables in a triangular form so as to follow the traditions of his people and depart as little as possible from the accepted method of writing the Chinese. In this he was absolutely original.

If the people of Korea had then and there thrown away the intellect-overloading, time-wasting, caste-conserving, prejudice-confirming, indolence-breeding Chinese character and adopted their new phonetic system it would have been an immeasurable blessing to Korea. But it is never too late to mend.

HOMER B. HULBERT.

MEDICAL IMPRESSIONS

THE work of the medical missionary in Korea does not differ particularly from that in other countries, tho since Dr. Allen pried open the door with that historical lancet, which, by the way, wasn't a lancet at all but a pair of haemastatic forceps, the foreign doctor has had no lack of opportunities or patients in the pursuance of his work.

Having been here only about a year, I am, of course, not as qualified to write of what I shall mention as I hope to be several years from now. At the same time I am not so saturated with the Korean side of the question but that I can look at it with more impartiality.

About the first duty as a doctor I was called upon to perform was to investigate the suicide of Mr Mackenzie who was possessed of the erroneous idea of the appropriateness of isolation, exile, Korean food and so forth. He was living alone up in Sorai. Notwithstanding that when he shot himself he was out of his head from fever, the evidence still shows that he was a victim to the "isolation-exile" theory.

And the next thing was the cholera. My success at Mo Hwa Kwan won for me among the Koreans the name of the "Cholera Doctor." We have seen among the dozen or so foreign physicians in Korea the "Worm Doctor," the "Impyung (native fever) Doctor" and so forth. Col Cockerill of the NEW YORK HERALD did me the honor to notice the treatment I pursued, in his correspondence to that paper of Nov 29, 1895. The Seoul readers of THE REPOSITORY are somewhat familiar with the plan of treatment I followed, and which was so successful that I will only say here that salol must be supplemented by the high irrigation of the bowels, with the salt or tannic acid solution, and also by appropriate stimulation and food as the symptoms and condition demand.

Demon-possession is a subject or condition to which one's attention is early called and having for some years been interested in the occult and in psychic phenomena, I have availed myself of every opportunity to investigate such cases. One report-

ed by the natives as being such a case, was found, upon a visit and investigation, to be a fright caused by the incantations, drums cymbals and trumpery, which was preceded perhaps by a slight fever or some other common ailment.

Investigation of other cases by reliable persons has proven them equally fallacious I might add here that Dr Nevins' book on this subject is absolutely worthless from a scientific or a medical standpoint, the cases presented, upon which the book is based, being very weak and unreliable. The doctor reports as having seen but *one* himself and that was doubtful.

There may be demon possession here now as there was in the New Testament times but trustworthy evidence is, so far as my experience goes here, certainly lacking. We have and can easily get a mass of testimony on such subjects but it is remarkable how rare the people are who have seen even one such supposed case.

Coming to the common diseases of the country, and my observations are based on the 4000 odd cases of sickness I have seen during the past five months, the one most frequently met with is *indigestion*. This in the great majority of cases is accompanied with, if not the sequel of malaria. My treatment therefore, and it is nearly as successful as salol was in cholera, is a full dose of quinine, nux vomica, and capsicum. A successful extraction of cataract, iredectomy and a few other of the difficult operations on and in the eye have had the result of thronging my clinic with eye diseases. The inflammations are caused mostly by uncleanliness and ignorance, and yet with all it is not much worse than the dispensaries of Europe or even of our own large cities. Seeing so many blind children we wonder there are so few grown blind. Alas! there is a reason. The blind child takes sick and dies. Quite often among the poor and pitiful this child if not blind would be carefully nursed and would live.

We hear much out here of "fever" medicine and "worm" medicine, and "cholera" medicine and "eye" medicine and "cough" medicine and so forth as if we had *specifics* for every disease That's a wrong impression. We can't practice the art of medicine slap-dash but we must have something or other to meet, as best we can, the conditions confronting us. THE INDEPENDENT by its circulation among all the people of Korea can accomplish more in educating the people up to a standard of cleanliness and thought than hundreds of doctors could If every mother knew that to get her child's eyes clean by washing them with salt water would prevent blindness we should not see the scores of blind children we do. So talking of eye medicine I firmly believe that we have or know of none better than

salt water. Salt is a valuable drug as chloride of sodium, but as simply salt it is so common we think it useless. It is one of the best antiseptics we have.

The season, covering these observations, being winter, "coughs" were common tho the number of diseases of the lungs, in comparison with the whole number of patients seen, have been very few.

Scrofula and tuberculosis, which are different and yet seem so similar, are common. As foreign physicians we see, of course, the worst and most advanced cases.

The diet seems to favor the formation of intestinal inhabitants, in other words worms, so that is a common affliction. Syphilis and such diseases usually thought to be so prevalent in the orient, have not in my practice been as frequently met with as I thought they would. These diseases being usually easy to cure do not concern us much. But the part or department of medicine in which we exert our best efforts and get the best success is that intimated in the first paragraph of these desultory observations—surgery. Here, as at home, a small operation often creates a reputation for a man which lasts as long as his life. I doubt not but that we can learn much from the native doctor in treating native diseases, but when it comes to surgery and the diagnosis of obscure diseases we possess the advantages of our modern educational methods. We find of course natural "bone setters" and natural doctors and the usual oriental superstition, but many of the vile tasting concoctions possess rare virtues.

It would be a good thing if the physicians here could have a circulating medical society. In other words let there be an organization and each member write a paper on some subject which will interest all and have a number of these circulated from station to station. In closing I cannot refrain from emphasising the fact that we are not here so much as medical missionaries as we are missionaries medical. The system followed in my dispensary and in the hospital more so, of course, is that no patient comes but that he or she gets a religious pamphlet and is spoken to as to the reason we are here. For it is first and above all for the sake of the glorious gospel which we represent.

J. HUNTER WELLS, M D.

A VISIT TO PYENG YANG AND THE BATTLE-FIELD.

EVER since the great battle at Pyeng Yang between the Chinese and Japanese on September 15th and 16th, 1894, I had an ardent desire to visit this city. I was therefore happy when the Superintendent of the Mission requested me to accompany Dr. Douglas Follwell and introduce him to his work there. Because of the disturbed state of the country, we discarded the overland route on pack-pony and went by the way of the sea. Steamers in Korea are not always running on strict schedule time, for they, like the Koreans, seem to have a good many to-morrows in which to go. After exchanging a number of letters with the agent at Chemulpo, we were informed that if we should be at the port on Monday, April 28th,—no matter what time, morning, noon or night—"we would be in time to take the Pyeng Yang boat." An early start was impossible and the sun had crossed the zenith two hours before we passed thro the gates of Seoul on our way to Chemulpo. Dr. Follwell was astride a bare pack-saddle which he found uncomfortable riding especially when the pony neither walked nor trotted but a cross between the two giving the rider, if I may be permitted to judge from some stray expressions I heard, an impression not at all complimentary to the pony or pack-saddle.

The half-way house was reached at sundown, but we were not tempted to avail ourselves of the comfortable rooms there; we pushed on notwithstanding the rumor that the pass was infested with robbers and at mid-night, tho still Monday, April 28th, we arrived at Chemulpo in "time"—the steamer left the following Friday at six p. m.

We had the pleasure of having as travelling companions the Rev. Graham and Mrs. Lee and their infant son Mylo. Mrs. Webb, the mother of Mrs. Lee, tho not under appoint-

ment of the Board and therefore at her own expense, accompanies her daughter to her distant home in the northern city. Deep down in my heart, I found welling up an involuntary admiration for such bravery and devotion. My good friend Dr. J. Hunter Wells and my travelling companion, young and full of hope, for these I have great respect, but for a woman well advanced in years who literally leaves all to follow her son and daughter to aid them in the great work to which they believe themselves called—for such heroism and self sacrifice I have unbounded admiration. The heroic days are not all in the past. In the Methodist mission we venerate Mrs. Scranton with whom we have been privileged to work from the beginning of our work. Our friends in our sister mission love and esteem Mrs. Webb. An uneventful and pleasant sail of twenty-eight hours over a smooth sea, tho we recognized the possibility of "Yŏn pyŏng pa-da, the particularly nasty stretch of water off the coast of Whang Hai province," disturbing the quiet of our gastric regions, brought us to the mouth of the Ta Tong, the largest and as far as I know the most picturesque river in Korea. Up this stream Ki Ja with his 5000 followers sailed and founded Pyeng Yang; down it Ki Jun the last monarch of the first dynasty fled at the arrival of Weiman from the north; against its current as well as against the feelings of the Koreans sailed the "General Sherman" in search of booty only to be burnt to the water's edge under the very walls of Pyeng Yang; on its broad waters Chinese junks carried on their illegal trade during the palmy days of Chinese suzerainty. Up this river, so full of historic interest, we sailed Sunday morning, April 30th. Nung Sampo is passed; its extensive mud flats at low tide prevent it becoming a desirable port; at Chul-do we see a Japanese junk and stop to inquire whence? what? and whither? about it. In company with Mr Hunt of the Korean customs I had the pleasure of visiting this hamlet nine years ago but as far as my recollection goes there has been no improvement in the place. The shrine on the hill, tho still in the same commanding position, is in exactly the same dilapidated condition it was then. Yet this place is frequently mentioned as a port, mainly, I suppose, because a large river from Whang Hai enters the Ta Tong here. Yuk Po and Po Sam, also discussed as suitable places for ports, are passed and at noon Man Kyeng Dai, five or seven miles below the city is reached and we drop anchor. The rest of the way must be made in sampan. We secure two and are soon off. Instead of going up the Ta Tong we take the Po Do Kang which will bring us to the very gate of the Presbyterian compound.

"Merrily we roll along" for a while; but the tide is turning and slowly running out. Lee full of resource ties a rope to the front boat, Wells and Follwell, always ready for exercise spring ashore and for once at least it may truly be said "the Presbyterians and Methodists of Pyeng Yang pulled together." Follwells's cook and my helper did not see the same reason for alighting when we did and so with becoming dignity they remained quietly in the rear boat to be pulled along by foreigners. All went well. It was great fun for the dog from Seoul to chase Pyeng Yang birds, it was novel as well as gallant for us to pull Mylo, his mother and grandmother and the two Korean women helpers But the water is running out fast and it occurs to us that by removing the two gentlemen from the boat to the rope much will be gained everyway; at the next bend of the river, and they were as numerous as the tacking courses of a yacht when sailing against a brisk wind, we bow and suggest to the Korean ladies that possibly they might prefer *terra firma* to the monotony of the boat. The sun is nearer the western hills where Lieut. General Nodzu concealed his army than we are to the "outer gate" thro which the Chinese army made its headlong rush on the night of September 15th Lee is in earnest: the stock of jokes is exhausted; Wells thought long ago it would have been better to have "anchored" and "gone overland." We are now at a place where the left bank is high and the current swift, our ropes are not any too strong to say nothing of our own strength. Lee gives a reluctant consent to my recommendation to "cross to the other side" and he goes into the city on his wheel to call out "the brethren and the school boys." The crossing is made without mishap and again we "pull together," but not long. A sand-bar or something equally efficacious calls a halt; the boatmen tug, lift, pull, grunt, turn the boat round and round, but off the bar she refuses to glide. I now wished I had not been so persistent with my well meant recommendation, for what will Lee say when he returns with "the brethren and school boys" and finds that I "landed" his family two miles or less from the gate of his compound

By some ingenuity, which it is not necessary to mention, I managed to keep the river between him and me. Wells has followed his own will and is off "overland." "The brethren and schoolboys" cross the river and Lee begins the landing of his family and baggage. I watch him with anxiety from the high left bank not quite sure whether my help would be acceptable or not. But many hands are assisting him and seeing the determination with which he wades into the water to and from

the boat, I feel quite confident that his is the "perseverance" that wins. The boat is unloaded, the baby and Mrs. Lee are seated in the chair, the boys and possibly a few of the brethren at the front and Lee in the rear slowly and carefully lift the chair and move off. Mrs. Webb follows on foot; we draw a sigh of relief and do likewise. And so some in chairs and some on foot we all reached Pyeng Yang. Or to quote the words of the *Kanjo Simpo's* reporter, Follwell and "an American missionary, (a Catholic priest) Appenzeller, connected with the KOREAN REPOSITORY which is issued monthly by this Catholic priest, arrived at Pyeng Yang and went to the church place inside the west gate which had been prepared." From these words one may have his doubts whether the Church place was "prepared" or the West Gate, and to relieve the mind of any anxious friends I may say we went to the "Church place." Here we found a small company of twenty-five or more men and boys assembled for the evening service. We had the good fortune to have a fire a few weeks before which burned down a few straw huts in which our faithful helper Kim lived and he was thus compelled to move "up higher" into the tiled house. It was eight o'clock when we reached the house and I knew that to attempt to extemporize a supper and then hold a meeting was out of the question so we held the meeting at once and took our frugal repast afterwards. Single-handed and alone this devoted brother Kim by his zeal and devotion had gathered around him a company of earnest worshippers and it was a genuine pleasure to meet them.

The next morning we indulged our curiosity to see the famous battle-field of Pyeng Yang which will for years to come be the chief object of interest to the visitor.

In his admirable article on the battle-field, in THE REPOSITORY for Jan. 1895, Mr. Lee wrote an account of his visit and gave his impressions why the Chinese failed to hold the city. The forty days between the arrival of the hosts from the north and the decisive conflict, it seems to me were well and certainly industriously spent in erecting defenses and that not too much was attempted. All prominent places were occupied and fortified. The numerical strength of the Japanese army, according to Mr. Jukichi Inouye in "A Concise History of the War between Japan and China," was about 16,300; that of the Chinese probably about 15,000 so that the odds were decidedly against the Japanese when we consider the natural strong-hold of Pyeng Yang.

Our first visit was to the south of the city. Here there is an extensive plain unbroken save by the "earth wall," built, it

is said, 3000 years ago by Ki Ja. This wall extends down the right bank of Ta Tong river for three or four miles, then runs westward bending round toward the north, following at perhaps half a mile from it, the general course of the Po Do river, and ending at the foot of the hill on which is the grave of the founder of the civilization of Korea. A short distance from the present city wall, possibly a little less than a mile, is what is known as the "middle wall," also made of earth, and the erection of which is likewise attributed to the celebrated statesman from China. These walls have become natural barriers and no doubt entered largely into the plan of fortifications made by the Chinese. In this plain and on the ridges outside the west gate, a number of mud forts were built. In every case, as far as I was able to judge, the site chosen was a good one. And as a further defence, a new mud wall, ten to fifteen feet high, beginning at the ridge of hills above mentioned, but beyond the ancient "middle wall," was thrown up, running eastwards to the river. Mud walls to the right, mud walls to the left, mud walls in front—enough in height and extent to shield every brave who crossed the northern frontier.

On the left bank of the river where, under Major-General Oshima, the heaviest fighting was done, there were seven mud forts, each sixteen feet high. The Chinese under Generals Yeh and Mah defended these forts with such energy that the loss was heavy on both sides and they finally fell after fighting for nearly ten hours.

If it is true, as has been stated, that the Chinese troops were armed with larger and perhaps better guns than their assailants, then it seems to me their disgrace for not successfully holding back the forces under General Oshima on the east side of the river and those under Lieut-General Nodzu beyond the banks of the Po Do river, is of the deepest dye. The Chinese Generals clearly thought of the possibility of an attack from the south and south-west. But if this impression of the defense of the city on the east and south sides is correct, and I give it simply as an impression, what words will properly express the disgrace, disloyalty and cowardice, when we come to view the natural and artificial fortifications on the north side of the city.

We spent an afternoon on this part of the battle field. At the east gate we took a boat and had a most delightful row for a mile or more up the stream. The right bank, on which the city is situated, is so steep and high that no one save perhaps a Wolfe who marshalled his army on the plains of Abraham would think it worth while to make the attempt to scale those heights.

Leaving the boat we commenced the ascent, from the river, of Mt. Peony or, as the Koreans call it, Moran Pong.

The stone wall which had stood there for decades and possibly centuries was raised a foot or two by the addition of earth. After a hard climb we reached the top. The stump of what no doubt was the pole from which floated the Dragon flag still stands in the center of a high circular fort on the very top of Mt. Peony. This is the highest point of land in and about the city. The view from it is extensive and attractive. Looking straight up the river for a mile or more you see the "inn" where the Wonsan column first emerged after its quick march from the eastern port; on the other side, in the main branch of the river, is an island whose inhabitants, unable to secure boats to flee, could do nothing but in dumb fright watch the conflict between the hostile forces; further east and a little down, there lies against the blue sky the ridge of hills occupied by the forces under Oshima; immediately before you as you again look up the river you see the outer forts built on ridges covered with scrub pine and underbrush, and running westward over towards the Wiju road; this underbrush the Chinese failed to cut down. Turning still further westward you look down upon an extensive fir grove preserved with great sacredness because of the tomb of Ki Ja. Beyond this grove and on the other side the Wiju road is a plain miles in extent and across it the Chinese army retreated. An advancing army could ask for no better shelter than this underbrush and these fir trees. It was well the Chinese did not cut them down, for the result of the conflict, while it might have caused the Japanese a few more lives, would not have been changed, in all probability. But as one stands on the summit of Mt. Peony he is amazed at the daring and pluck that drove the occupants from this almost impregnable position.

We visited the tomb of Ki Ja. All around the grave and in the buildings on the hill are the marks of bullets evidently fired by the Japanese as they advanced upon the north gate of the city.

The defense of the city was a sham and a disgrace to the Chinese. It is little wonder that with the defeat and retreat from Pyeng Yang went their courage and loyalty, if they ever possessed these qualities, which may well be doubted. There are times when a brave soldier may retreat if not with honor at least without disgrace, but that time was not on the night of Sept. 15th, 1894, when the braves from the north fled pell-mell from this city which they should have held against their enemies for weeks and even months.

The visitor to Pyeng Yang, seeing the desolation and sufferings wrought by fire and sword, cannot keep back the questions, What was it all for? What great principle was involved? Why this loss of life and property? The once bustling, stirring, man-defying and heaven defying city, sits in her ashes, subdued and conquered. Whole hillsides once covered with straw huts and swarming with inhabitants have nothing left but charred walls. The owners fled the city, and have neither money nor ambition to return. Still it was pleasant to see new thatch or mud walls here and there. On the boat back to Chemulpo I fell into conversation with an old gentleman who had a home in An Jn—fifty miles north of Pyeng Yang. The ruthless Chinese pillaged and burned this city as well as other places on their route and my friend lost everything. "Will you move back again to An Jn?" "Why should I? I have a small place in the country where I can live." It was not what he said so much as the way he said it. He no doubt represents a very large class of sufferers, tho all were probably not so fortunate as he to have a small place to flee to. The questions however remain unanswered. Your sympathies are wholly with the Koreans. They suffered more at the hands of their would-be defenders from the north than from the Japanese, who were scrupulously careful not to molest private citizens.

H. G. A.

EDITORIAL DEPARTMENT.

THE MEMORIAL OF THE MINISTER OF EDUCATION.

REACTION against the reforms introduced into Korea in 1894 has begun to set in. It was not unexpected. With the gradual return to power of some of the leaders of the Conservatives, their influence was sure to be felt and their voice to be heard sooner or later. Korea did not take kindly to the reforms proposed, and as for *Kaicha*—civilization—it is a long time since we heard the word mentioned seriously. The Conservatives were driven from power by force of arms. They have not undergone any change of mind or heart since. According to their way of looking at the Government, there has been none from the day they were unceremoniously put out until the present and they propose to begin where they left off two years ago.

The mouthpiece—we can not say leader—of the Conservative party is the Minister of Education, recently appointed.

Before accepting a position in the Cabinet he memorialized the Throne. THE INDEPENDENT of the 6th inst treats the subject editorially and says:

"The Minister of Education, Sin Ki Sun, has memorialized the Throne to the effect that the adoption of foreign clothes by the soldiers, policemen and Government students and the cutting of the hair is the first step toward making them barbarians; that the use of the *unmun* and the adoption of the western calendar is the first step toward throwing off the yoke of China, that the new regulations for the Cabinet, giving them freedom to discuss public matters, deprives His Majesty of some of his power and encourages the freedom and liberty of the people. These were things contemplated by the former traitorous Cabinet. He has been appointed Minister of Education but he cannot perform the duties of the office so long as the students have their hair cut and wear foreign clothes. The use of the *unmun* is the act of a beast and is like going into the fire with powder, and is the beginning of the destruction of the government and the venerable Chinese classics. He therefore hopes His Majesty will dismiss him from the Cabinet."

The Minister in his zeal has probably overstated the platform of his party, but that he and those for whom he speaks are opposed to the things here-in mentioned there can be little or no doubt.

Right or wrong this party is consistent for they never did and are not now making any pretense to sympathy with the reforms proposed or with the opening of the country. To them the introduction of any change in dress or hair not approved by China is a matter for sincere regret; the use of the native script means the extension of knowledge and this is dangerous; the discussion of political affairs by the officials first is sure to be followed by a discussion of the same subject by the people and this does violence to the ideas and prerogatives of the ruling class; the adoption of the Gregorian calendar removes the prop of China, tho they do not seem to know that China has recognized the independence of Korea, and in consequence of the war with Japan has lost her prestige in the family of nations, and that her power now is nil.

The King received the memorial but made no reply to it. The Minister who in accordance with the rules of propriety waited outside the gates of the city for an answer, was commanded by the King to come in. He obeyed and has assumed the duties of his office.

One of the very first official acts he did was to issue an order in reference to the progressive spirit in the government schools. Ever since the war, young Korea here in the capital at least has been subject to violent attacks of the military fever. Even the street urchins form their fellows into line and drill them. The head Master of the Royal English School secured the services of the drill sergeant of the English Consulate guard for the past three months or more, and the young men in that school received daily instruction in physical exercise. They made commendable progress; they appeared in their uniforms before His Majesty on May 25th and went thro the whole exercise so well that the King "was very much pleased with them." This recognition greatly encouraged the teachers and pupils and they continued their studies and drill with renewed zeal and enthusiasm.

A little less than three weeks later, the new Minister of Education, abolishes all this. From *The Independent* we learn that "He told his officials that Sunday was no use and was not to be observed in his Department. The officials thought otherwise and with great good sense declined to put in an appearance on the day of rest." On the 9th of June, His Excellency issued the order above referred to forbidding the wearing of European dress at all, but that at the time of physical exercise the costume Korean soldiers used to wear might be substituted, but its use must be strictly limited to the drill hours and may not be worn outside of the school. Any violation of this order will be visited

with heavy punishment on the students, and what is the most remarkable part of this order is that the teacher second in command will be dismissed for any violation of it. Why the head Master escapes puzzles us, but we cannot discuss that now. The order was to take effect at once, but we learn it has since been modified, not to go into operation for a fortnight, by which time the summer vacation will have begun. When the schools reopen in the fall, no one can tell now who will be Minister of Education.

This new order stirs our morning contemporary to write a second leader on this subject. "Let it not be forgotten that the adoption of foreign clothes by the soldiers, police and Government students, and the cutting of the hair, was in loyal obedience to the commands of His Majesty. The Minister is wrong, thoroughly radically wrong: wrong from beginning to end, but we are willing to believe that he drew up his memorial without due consideration—perhaps more at the instigation of foolish friends than at the suggestion of his own mind."

Sin Ki Sun, the Minister who for the time being has thus been brought into notoriety was known in 1884 as belonging to the progressive party and because of actual or supposed connection with the *emeute* in December of that year was banished to the island of Quelpart. Here he remained until the overthrow of the Conservatives in 1894 when he was pardoned and recalled and was Minister of War from May to July last year. For about a year he is supposed to have been working with the Conservatives who have made him their mouthpiece

The efforts of the Minister of Education to stem or throttle the new spirit growing up here can only be partially successful at best. Quite a few Koreans, especially among the students of the several schools, are cutting their hair a second time and that too at the very time when such an act is the "first step towards barbarism;" with a lively tri-weekly published in the native script and widely read by all classes, the common people will begin to *think*. This and not the use of the native character, is the real cause of alarm of the Conservative party. The concern for the Royal prerogative may be true or feigned, but the discussion of public questions by the Cabinet will be one of the most effectual ways of breaking up the intrigue for which this government has an unsavory reputation. A little opposition may be good. The country however must not be allowed to go back to the corrupt and corrupting ante bellum times.

"Not Unbiased."—This is the charge the LITERARY DIGEST, in its issue of April 18, makes against us. Our February

number evidently reached the exchange table and the writer without digesting the policial contents began at once to write on "An Asiatic Problem in Korea" in which are found some astounding assertions. A part of our prefatory editorial note, in which we said that the results of the King's flight to the Russian Legation could not but be farreaching; that while it placed him at the head of his Government he had nevertheless to seek the friendly protection of a foreign flag, is quoted. The writer then adds. "THE REPOSITORY unfortunately is not unbiased. It is violently opposed to the Japanese. It does not even mention the massacres of Japanese residents, altho they are well authenticated by the Japanese official press." It is perfectly correct to say we did not mention these "well authenticated massacres" because we limit ourselves in such things to occurrences of the past. These massacres about which our contemporary is concerned were nearly or quite all committed after the issue of the number from which the extract is taken. There were a few "uprisings" before Feb. 11th and that was during the time when "the Reform Party, who were accused of murdering the Queen" were still in power.

As to our being "violently opposed to the Japanese" we are quite sure that a cursory examination—a digest if you please—of our second volume will show conclusively that we were not only not opposed but in hearty sympathy with the reforms proposed by the Japanese Government thro her distinguished statesman, Count Inouye. The Eastern press, which seems to have read our pages more closely than the *Digest*, recognized this position of THE REPOSITORY. We are frank to confess, however, that we lost caste with the *Kanjo Shimpo* and "the half educated youths who purvey scandal from the gutters of Seoul" and call themselves "Correspondents to the Japanese papers," because we refused to keep silent when the Queen was murdered and "the Radical Ministry" climbed into power over her dead body. And it is the utterance of these men the *Literary Digest* quotes as authority on Korean politics and the conduct of 'Christian foreigners." We made a few translations from the *Kanjo Shimpo*—these are quoted but no credit given—never dreaming that they would or could be regarded in any other light than inflammatory, seditious and traitorous. They were so regarded here not only by foreigners but by Koreans as well. The passage that gave special offense to all alike was the suggestion in reference to the appearance of a "patriotic man in the name of great principles and the royal house." The same dullness of comprehension is manifest in the sentence, "The *Kanjo* also upbraids the Christian foreigners for assisting the Conservatives while they boast of Christian civilization." One would

think from the comments of *The Literary Digest* that "Christian foreigners" were the main agents in the overthrow of "the Radi-Ministry" and that they headed the mob that killed and mutilated the dead bodies of the two Cabinet Ministers in the streets of Seoul on Feb. 11th. Evidently the powers of *The Digest* to "digest" Korean politics need toning up or more serious blunders in reading plain accounts will follow.

We also notice the YORODZU CHOHO sends off a pyrotechnic on the indemnity question. The whole heavens are ablaze with its rhetorical flashes. The objects of its wrath are "the anti-Japanese foreign press of Yokohama and Kobe (who) quote with much gusto certain passages in recent numbers of the SEOUL INDEPENDENT and KOREAN REPOSITORY relating to the Japanese claim for the murder of Japanese by Koreans." In the estimation of the *Yorodzu* the opinions of "our Korean contemporaries are not of a kind calculated to shake the world, and that they should write with prejudice or in a manner detrimental to Japan and her interests, was and is a foregone conclusion." Possibly so. But the arguments put forth by the *Yorodzu* surely "are not of a kind calculated" to do anything but afford amusement to foreigners. The editor proves, at least to his own satisfaction, "that by every law human and divine Korea should be a suppliant at the feet of Japan," because forsooth, Japan did not collect past indemnities to the utmost farthing, and condescended to loan the Korean Government money several times, but was careful to secure a good rate of interest. As for "trade" that is always mutual and we are sceptical enough to hold the opinion that Japanese merchants are here from other than purely philanthropic motives.

"Japan's intervention," to take up the second point, was of the "noblest, most enlightened kind. Her course of action has been and still is one of unparalleled unselfishness. The 'present disturbed condition of affairs in Korea' is attributable to Japan's intervention only in so far as a misguided and wicked man might grow still more violent when a virtuous and benevolent man tries to save him from inevitable destruction." The Korean, right or wrong, wise or foolish, seems ready to risk his chances of the "inevitable destruction rather than the patronizing, self-imposed help of his "virtuous and benevolent" neighbor. With broad-minded statesmen like Count Inouye and the late Minister Mr. Komura, to plan and direct affairs in Korea it has seemed and still seems to us that the supremacy of Japan in Korea means progress, reformation in the Government, protection of life and property and the prosperity of the people as a whole. Believing in the progressive spirit of Japan and that she would give the same spirit to Korea,

we were not averse to the general upheaval in 1894. Affairs here could not well have been worse. A change of masters was desirable as it opened the possibility of an advance. But when we are told months afterward that "the assassination [of the Queen] had, for years, been a foregone conclusion," and that——"hath as we are to say it – she finally met with her merited fate," we are at a loss to find words that will properly express our feelings. This is justifying murder and it is this kind of talk that keeps people from again reposing that confidence in Japan, as far as her relations to Korea are concerned, they would only be too happy to repose.

"Korean Civilization."—The Rev. Jas. S. Gale, notwithstanding the arduous work of seeing an unabridged dictionary of the Korean language thro the press, finds time to write for the papers. In the JAPAN MAIL for April 18th we find an admirable article in the editorial columns, by him, on Korean civilization. In his usual direct and pungent style, Mr. Gale pitches full tilt into his subject.

"To the mere looker on, Korea's civilization is a mass of unintelligible corruption, the existence of which he is unable to account for. It seems to have no redeeming feature unless we except its musty age. Those acquainted with the Korean people know they are not an inferior race. In intelligence they seem to be quite equal to any, provided the conditions of life be the same. Hence we conclude that some most powerful force must have been at work to bring them to their present condition."

This force he finds in "p'ung-sok" or established custom and to this source he traces the shortcomings of the Koreans. Portrayal of the equal distribution of property is perhaps overdrawn and yet it is worth quoting.

"The poor may come and feed off the rich until matters adjust themselves to a common level. Servants make what use they choose of their master's property. We call it squeezing and sponging and condemn the practice unconditionally, but not so the Korean. The host must feed all comers, free of necessity, until he is reduced to a condition of like poverty, then he goes and lives off some one else. That has become a part of their life; no one is surprised at it and no one lifts his voice in condemnation of the practice. Such being the case, if we find no rich we certainly find no beggars in Korea. All are well clothed, well fed, and work less than in any other country in the world, an ideal system, we should think, for single-taxers and communists, for the people partake of the blessings of God evenly, no one daring to interfere with this ancient and much respected custom."

In trying to find a sufficient cause for the general indolence so noticeable in Korea, instead of attributing it, as we think more correctly to the general insecurity of property, and therefore to the lack of incentive for work, he lays it to the influence of the teaching of the Sage of China.

"Every Korean, even to the coolie, tries as far as possible to live out his

Confucian notions, to sit as the center of a circle of influence, talking rather than working, for the sum of Confucian teaching in Korea is—sit as the ancients sat, and talk as the ancients talked. Manual labor of any kind is utterly ruinous to their idea of the fitness of things. Hence the indolence and indifference of the Korean, condemned by the outside world, are not the diseased result of another condition, but are an effort on the part of the natives to fulfil their high ideal. They are charged with having no idea of the value of time. Within our small span of seventy years we are in a constant rush to do if possible an eternity of work, while the Korean sits composedly, and talks, and leaves what he has to do until to-morrow. Why? Because he has so many more to-morrows than we. Death does not end earthly life with him. He lives on in the tablet, joins the family circle at each gathering, inhales the sacrificial food and presides over occasions of importance just as when he lived. Such being the case, what meaning would there be to him in hurrying?"

One is tempted to ask why "Confucian notions" when lived up to in China produce an industrious if not altogether cleanly race, and in Korea a race whose "effort to fulfil their high ideal" results only in that indolence and indifference so unreservedly "condemned by the outside world." The absence of architectural beauty in their dwellings is attributed to the same omnipotent influence of "established custom." The writer next takes up a subject that is among the very first that makes an impression on the visitor to Korea. Hear him.

"How filthy they are! People at home as filthy in their habits would be exiled from all decent society and rightly so, but the Korean is not a free agent like the people of the West. He must swallow even filth when offered him by the iron hand of custom. The mourner grovels in the dust and goes unwashed as a mark of his degradation, for a man considers it a personal sin that his parents should die. The more faithful he is the more will be seen the uncleanness that marks his humiliation. As the faithful son is the very highest ideal of Korean life, need we wonder that a certain modicum of squalor has mixed with all their ways."

Lack of patriotism—and it has been held by some that the word is a blank to the Korean—may be accounted for on the same ground. We wonder if Mr. Gale had any secret communication from the Minister of Education, Mr. Sin, when he wrote

"that no subject shall in any way by word or action interfere with affairs of State, neither shall the King leave his palace and enter the homes, or, in any unofficial way, take an interest in the affairs of his people..... The Government of the country he leaves to the King and officials, who are permitted to squeeze their revenue from him up to a certain point, a point, we may say, clearly defined as in any law on our statute books."

The article concludes with a strong setting of the influence, not for good by any means, of ancestral worship. Instead of making his home the center of all attraction, the one place where all interests are common, he has transferred it to the grave of his dead and around it

"their interests circle, as much as do ours about the home. The ancestral

grave is measured off, and cut and dug with exactitude, is sodded and re-sodded, is raked and combed and brushed, is bowed over, spread with food, sprinkled with tears, entertained with wailings, made long pilgrimages to, treated as sacred, in fact is a much dearer spot to the household than is our family fireside.

"Over and above all this, broods an atmosphere of ancestral spirits, demons, and goblins, all of whom have to be propitiated and kept in good humor, else there is an end to earthly prosperity. Thus custom like some hypnotic spell holds the country fast. Break the spell, and you have as energetic, as diligent, as clean, as intelligent, a people as is to be found anywhere. Behold them when the spell is on, and you have the most hopeless race alive."

The Summer Vacation.—Korea is a pleasant country to live in. Seoul is a pleasant place to live in—ten months in the year. July and August are excepted. Where shall these two months be spent? We take it as the concensus of foreigners generally that it is well to spend these months away from the filth and malaria breeding capital. In these months we have the rainy season and the dampness of the atmosphere brings with it corresponding weariness, general prostration and frequently severe sickness. In times of cholera or other epidemics absence from the Capital becomes almost an imperative necessity.

But where shall one go when he leaves his home? This is a perennial question and its solution is not in sight. There are "cool sequestered places" in Korea, far from the madded crowd, we doubt not. But where are they? And if you have found them how can you get to them? Mr. Miller in his interesting series of articles speaks of several places up the Han river and of one on the eastern coast as being potentially desirable resorts to spend the warm months of summer. Until there are better means of locomotion than the chair on land and the scull on the river, there is no use discussing these places. The northern and southern fortresses—Puk Han and Nam Han—have been visited. At present both these places are the property of royalty and therefore not available. But should they become available, we doubt not an attempt will be made to make summer resorts in one or both these mountain fastnesses. And when we get our Seoul-Chemulpo rail-road built and good and ample hotel accommodations in the port and in the Capital, we shall feel that we are in a position to invite people from China and Japan to breathe the pure invigorating air and enjoy the splendid scenery of our mountains.

Fusan and Wonsan have advantages but at present lack of proper hotel accomodations prevent people going there.

We are sometimes tempted to wish some leader among the missionaries would inaugurate a sort of Summer School, Re-

ligious Conference, Congress or even a camp-meeting. Our summers here are excruciatingly dull—tho the war in '94 and cholera in '95 gave us variations. Can not some one start up something that will give us something to look forward to with pleasure? We spent a few days last August in Puk Han and felt then that there ought to be some religious gathering for mental stimulation and spiritual improvement.

We are not unlike the little fellow in school who when asked what he was doing there said he was "waiting for school to let out." We are waiting for summer to be over. Perhaps this is unavoidable just now, nevertheless it seems to us that among so many missionaries there ought to be some gathering for mental and spiritual improvement. In this connection we note this is urged in a paper read at the Fourth Conference of the Officers and Representives of Foreign Mission Boards and Societies. The writer says, "Let conferences be held for mutual quickening and edification. If in our own land, in surroundings so favorable, such retreats prove beneficial, are even considered necessary, of how much greater value must they be in non-Christian lands, especially in the newer fields in which the sustaining influence of Christian sentiment is not yet felt."

The Japan Mail of May 16th, in a kindly reference of nearly one column to our April number is impressed with the statement of Dr. Jaisohn that the Korean Government could profitably dismiss two-thirds of the men now drawing salaries as officials. "Very likely he is right. But right or wrong, his courage is admirable. Fancy the pluck of a man that pens and publishes such views in the capital of Korea as she now is!"

In noticing our remarks on the trials of those persons charged with complicity in the murder of the Queen and the absence of torture and other abuses, the editor says, "Considering that, at a date not more remote than last December, most cruel tortures were employed at a political investigation in Seoul, this new departure is much to be applauded, and if, as is asserted, the credit of effecting it belongs to Mr. Greathouse, we offer him our sincere congratulations."

As to the appointment of Dr. McLeavy Brown to have "oversight" of the Korean exchequer, the same excellent authority is "inclined to doubt that Mr. Brown will find any large opportunity to be useful," and that "if Mr. Brown's tenure of authority depends upon the life of the present Cabinet, he will hardly have time to accomplish much." This may prove to be true, but in the meantime by his steadfast refusal to endorse every bill that comes along, we are inclined to think not a few Koreans are of the

opinion that there is a new hand in charge of the treasury. The average "royal grave keeper" and "clusa," while perfectly content to draw a monthly competence without giving any service for it besides his time does not seem to find as much "interest" in these offices since the advent of Dr. Brown as formerly.

CORRESPONDENCE.

To The Editor of

"THE KOREAN REPOSITORY."

DEAR SIR,—

I am at a loss to know just what the Editor of THE CELESTIAL EMPIRE, in the issue of Jan. 17th, 1896, means, when, in a review of the Dec. 1895 *Repository*, he says:—"Without adopting in its entirety English spelling, the *Repository* might follow the best, instead of the worst American leads." One would seem to be justified in assuming that some definite method of spelling adopted by the *Repository* is attacked and not slips of the pen. If this assumption is well founded the *Repository* may be able to infuse a bit of modern orthographic life into the columns of *The Celestial Empire*.

The only instances of departure from the ancient standards of orthography, noted in *The Repository*, are the following —tho, for though, altho, for although and thro, (the writer prefers thru, the form adopted by the American and English Philological Societies) for through. There may be other simplified forms used but they are not recalled now. It must be the above or similar simplified words that called forth the criticism of the *Celestial Empire*.

To show that these are not the "worst American leads," THE INDEPENDENT of New York is cited,—than which no periodical published is a better standard of excellence in its entire make-up.

This paper does not adopt thru, but it adopts about seventy five other simplified forms. An Editorial in *The Independent* of Nov. 28th, 95, entitled "A simplified Spelling" well repays careful reading. The Editor of *The Independent* makes no effort to keep pace with the American and English Philological Societies. The rules adopted by these Societies cover about 1500 words, while some words that can be brought under no rule, such as,—tho, gard, receit, nine, freind, similar, &c. are thrown in.

Mr. Editor, you are not following the worst leads of the West. You are taking the best lead of the East.

The Repository is the pioneer of simplified spelling in the Orient. Go on. You have back of you the Philological Societies of America and England. You are in scholarly company. May the half-dozen simplified forms that now find place in *The Repository* be speedily added to until the list be as long or longer than that accepted by *The Independent* in the Editorial cited.

* * *

SEOUL, MAY, 13th, 1896.

[We noticed the criticisms of *The Celestial Empire* and commend the above to the editor of that paper. The simplified forms of spelling we adopted are given in the columns of "Webster's International Dictionary," "The Century," and "A Standard." If these are "the worst American leads" we confess ignorance and await enlightenment. We may remark in passing that the Royal Geographical Society, The United States Board on Geographic Names, "The Century Cyclopedia of Names," and "A Standard Dictionary" recommend the spelling of Korea with a K, which with becoming modesty we also commend to our contemporary. Ed. *K. R.*]

LITERARY DEPARTMENT.

THE GOSPELS AND ACTS IN UNMUN.

MR. BAIRD in his careful review of the gospel of Mark, in speaking of the size of type used, turns aside and uses these forcible words, "A recent copy of the last version of Luke stirs me to a vigorous protest against the possibility of any more gospels being given us in such crowded type. It will not do. The Koreans will not read it." Dr. Vinton likewise in a former number takes occasion to say that "the current issue of Matthew's and Luke's gospels is not all it should be. Few purchasers are found for them, and none whatever to commend them." We like the frankness of these brethren. They are entitled to an opinion. We think, however, their opinions will need revision before long. Dr. Vinton tells us few purchasers are found for them, but we must remember that only a few month's ago, 1500 copies of these same books in single volumes with the exception of Luke were put out. These were patiently waited for and naturally sold promptly. The demand is to some extent supplied and this would account for the few purchasers. In the next place the size of type in the books criticised is exactly the same as that used in the first edition. The pages however are not alike and in some respects we prefer the latter. We have the four gospels and Acts bound into one handsome volume and find it most convenient. We showed it to a Korean and he was much pleased with it and commended it heartily. He was more pleased at having five books in one volume, probably, than at the mechanical part of the book. As to the "crowded type," we prefer it to the other. The eye takes in a whole word at once without having to run down half a line to find the last syllable. Our printers or publishers must devise some means to get more type on a page than they have done heretofore. The whole scriptures must be brought into a compact volume and all printing done thus far shows that radical changes must be made before this can be done. We are however in sight of a single and portable volume of the New Testament. If however the crowded type so heartily condemned by these brethren should be rejected and the spacing of the first edition be resumed the volume would become unwieldy. It is probable that even smaller type than the present will have to be used. The words will then have to be spaced. But the spacing thus far done, and we have THE INDEPENDENT specially in mind and one or two other books, must be changed. It is too large. Before many years foreigners will have ceased to print books that are not spaced. The trend is that way now.

Se-Quo-Yah, the American Cadmus and modern Moses, by GEO. E. FOSTER.

We have received a copy of the above book from the author and find in it a valuable addition to American Indian literature. The book deals with the

life and labors of a half-breed Indian of the Cherokee tribe and begins back in the times when that people still occupied a portion of the present state of South Carolina. The most striking part of the book is that in which the author gives an account of the invention of the Cherokee alphabet and he claims that it is the only alphabet in the world whose author is known. The readers of THE REPOSITORY are aware that this is a mistake for the circumstances under which the Korean alphabet was made are almost as well known as those under which the Cherokee alphabet was made, and is in fact more remarkable in that while Se-Quo-Yah had a phonetic alphabet, the English, to start with and to copy after, the idea of pure phonetics seems to have been original with Sé Jong Tai Wang. With the English alphabet as a basis Se-quo-ya made out a syllabary, in fact, including all the syllables of the Cherokee tongue. In other words he went from the less involved to the more involved form. The trouble was that in English he had not a pure phonetic system, for the English alphabet is notoriously complicated and it was the effort to get an exact system that made him make out a syllabary. On the other hand Sé Jong had nothing but the ideograms of China and the incongruous mixture of the Thibetan books to work upon and from them he worked out a system of wonderful simplicity and phonetic form with only twenty-seven characters in all; and it seems to us that the genius displayed first in originating the idea of a phonetic system, second in reducing it to so few characters while still retaining so great phonetic power, surpasses that of Se-Quo-Ya in making a syllabary by the use of English letters modified in their form. But he was, nevertheless, a wonderful man and one of whom the Cherokee nation may well be proud. We have read the book from cover to cover with great interest, acknowledging mentally nearly all the strictures the author makes on the treatment of the Indians by the American government.

OFFICIAL GAZETTE.

(Compiled from *The Independent*)

May 16th Edict.—It has been the custom to send in a resignation when one official has been criticised by another in a memorial to Us. But this is not the time to observe these useless ceremonies, therefore, hereafter the officials should not send in resignations on account of criticisms of others.

May 29th. By a special edict the Minister of Royal Household, Yi Chai Sun, and the Governor of Seoul, Yun Ki Whan, have been fined three months' salary, on account of their improper conduct near His Majesty's apartments in the Russian Legation. We understand the "improper conduct" was in reference to the reception of money for offices given. Ed *K. R.*

June 2nd. Public school teachers appointed, one in Kong Ju and one in Pyeng Yang.

June 6th. Yi Wan Yong, Acting Minister of Education resigned.

NOTES AND COMMENTS.

Heavy rains from the 17—19th of this month.

Rev. C. F. Reid, D. D. Superintendent of the Southern Methodist Mission arrived in Seoul May 23. He expects to bring his family from Shanghai next September.

Rev. W. B. Scranton baptized 36 men, women and children at the Sang Dong chapel on May 24. While in Wonsan, a few weeks before, he baptized 19, the first fruits of the Methodist mission in that place.

M. Colin de Plancy, who was the first French Commissaire, arrived in Seoul last month and again resumes the duties of the office he has already held several years.

A live baby tiger at the Russian Legation. This is not a figure of speech but a statement of fact. The cub was caught in the north and brought as a present to His Majesty who in turn passed it on to the Legation.

Mr. Baird in a note from Tai Ku says, "We find life here among the Koreans somewhat uneventful—at least as far as interesting news is concerned. Mrs. Baird and the baby are with me in our own quarters which are purely Korean everywhere."

The seclusion of the women in Korea is only partly theoretical for if there was a law it seems to have gone into innocuous desuetude. Towards the end of May the ladies at the Ewa School in Chong Dong opened their gates to all who wished to come and "see"——657 came.

There was a fire on one of the Royal Graves on or about the 8th inst. From May 15th to June 15th the *Gazette* announced the appointment of some eighteen "Royal Grave keepers." We do not pretend to be acquainted with the duties of these officers of the Crown, but it would seem that the royal dead should not lack for attention.

"The students of Pai Chai School are looking well in their new caps and uniforms. They seem to be proud of their new dress and all regret that they did not adopt it sooner. They are drilled by the Sergeant of the U. S. Marines who comes over every afternoon and trains them. Long live Pai Chai."—The *Independent*, June, 16th.

The following note we regard as treating the REPOSITORY squarely and publish it in full as a gentle reminder to others who may be so fortunate as to have similar good news to communicate to us: Kim San, June 11, 1896. "With greeting to the REPOSITORY announcing the birth on May 18th of W. M. Junkin, Jr." Our hearty congratulations and long life and usefulness to W. M. Jr.

The Methodist Mission has a book-store at Chong No. A handsome building in Korean style of architecture forty feet long and sixteen feet wide was erected this spring and formally opened on the 8th inst. A full stock of religious books is held, some secular, mostly in Chinese and a few English books which will be increased if there is a demand for them.

Yung Eun Moun—Gate of Welcome and Blessing—outside the West Gate, was torn down in the early spring of 1895, the huge stone-pillars alone remaining. On these remains the King has decided to erect another arch to be known as Tong Nip Moun—Independence Arch. We rejoice at this decision of His Majesty. Let the Arch be erected and may the real independence of this country be placed on as firm a foundation as are the side pillars of the arch.

Last year the foreign residents in Chong Dong met in public meeting and decided to do some street repairing on their own responsibility. Their example was immediately followed by the Japanese residents in Chin Ko Kai. During the fall the Korean government repaired part of the thoroughfare between the south gate and Chong No. The Budget appropriated $15,000 for street repairs and we are happy to find the money is being used for this purpose. The New West Gate street is widened and graded; the squatters on "Furniture street" have been notified to be ready to move.

"The first year of foreign service of the missionary is usually spent in studying the new language, getting accustomed to new hours for meals and theorizing on questions of mission policy. This latter business is fraught with peril. He is not advanced enough to work off by practical exercise in the field the effect of his mighty cerebration. He is almost certain to break out with a violent eruption against some established rule or practice. It may be a regulation concerning the wearing of the hair, the binding of the feet, temperance, or co-education. His senior fellows look for this outbreak as a mother for measles on her child. They remark to the effect that when he knows more he will know less. But at the time it is a very serious experience to him."—Rev. J. W. Conklin in *The Student Volunteer* for May, 1896.

In the WOMAN'S MISSIONARY FRIEND, Miss L. E. Frey gives us an interesting description of the daily work of the Ewa School under the management of Miss J. O. Paine and herself. The girls breakfast at seven, and begin school at eight. "We teach English, arithmetic, general history, and the native language, but most important of all are the Bible studies." "After dinner you will hear the noon prayer bell ring, and if you step quietly into the hall, you will hear them in their rooms praying. Fifteen minutes alone with Jesus every day does more for our girls that we are able to tell.

"School is out at four o'clock, and the little girls are quite ready to play after their confinement during school hours. The older ones quickly find their sewing, for each girl has the care of the clothes of two or more little ones and it takes much of their time outside of study hours."

The coronation day of the Emperor of Russia was by no means forgotten in this far-away corner of the world. All day long the Russian Legation grounds were gay with the flags of many nations while congratulations poured in from all quarters. In the evening, lanterns, fireworks and a full moon shed light upon "fair women and brave men," at the very time that the ancient city of Moscow witnessed the coronation of another Czar of all the Russias. In the company ten nationalities were represented, the long flowing robes of Korean officials, the brilliant Russian, English, American and

Japanese uniforms, ecclesiastical robes, plain dress suits and the charming toilettes of the ladies, altogether forming a combination delightful to the eye, while animated conversation and sparkling repartee appealed to the ear and the mind. After the fireworks had been witnessed the guests sought the refreshment room where a long table groaned beneath the weight of substantial tokens of hospitality. Of course the great toast of the evening was to Their Imperial Majesties, the Emperor and Empress of Russia which was respon'. ed to with enthusiasm. A toast to His Majesty the King of Korea also met with a ready response. Nor were the Host and Hostess forgotten in the "toasters." It was midnight before the assembly broke up, reluctant to leave a roof beneath which they had enjoyed one of the most brilliant social events that this city has ever seen.

In the *May* number of WOMAN'S WORK IN THE FAR EAST, Mrs. W. L. Swallen has an interesting article on "Woman's work in Gensan." Miss L. C. Rothweiler writes on "The Decennial Conference in Korea." Summing up the work of the decade under review she says.

"It does one's heart good to see father, mother and children kneeling together at family worship, asking blessings at their meals and attending divine service together, even tho a paper wall separates the man and wife in the congregation. Christianity is breaking down some customs, among Christians at least, which reforms could not touch, such as women being seen by men, and those of the better class going out on the street in daylight. Only lately two of our women who had formerly gone out only after dark, have begun to come out to the Sunday morning service. Circumstances prevented their coming out at night, and rather than not come at all they lowered themselves in the eyes of unbelievers to the level of common class women.

"When we see women willing to go contrary to these prejudices of ages, when we see ancestral tablets and objects of superstition destroyed, the family altar erected instead, parents teaching their children to pray to God instead of worshipping their ancestors; when we see ridicule and abuse quietly borne for Christ's sake——and this we have seen and do see——we feel that these ten years of labor have been most abundantly rewarded. We feel that a sure foundation has been laid for the Church of Christ in Korea."

Miss Ellen Strong tells of the sufferings of some of those "who tried to help the king." On the whole our ladies are well represented in this number.

BIRTHS.

In Seoul, May 27th, the wife of Rev. Eugene Bell, of a son.

In Kun San, May 28th, the wife of Rev. W. M. Junkin, of a son.

ARRIVAL.

At Seoul, May 23rd, Miss Katherine Wambold of Los Angeles, Cal. to join the Northern Presbyterian Mission.

TRANSLATION:

NOTES ON THE

IMPERIAL CHINESE MISSION

TO

COREA.

1890.

COMPILED BY

A Private Secretary of the Imperial Commissioners.

SHANGHAI
1892

TRANSLATION.

On the 17th day of the 4th moon of the 16th year of Kwang Hsü (4th June, 1890) between the hours of one and three p.m. "Grand" Queen Dowager Chao, of Corea, died at the age of eighty-three. She was the consort of the Crown Prince "Hsiao Ming" Li Ying. Li Ying died early and never reigned. His son Li Hwan succeeded to the Throne, but he also died prematurely, leaving no issue to succeed him. The Royal Household elected as his successor his uncle Li Ping, who also died prematurely, leaving no heir. Hence the Royal Family chose as his successor his nephew Li Hsi, who is the reigning King of Corea.

In the year when Li Hwan assumed government he, in a memorial to the Imperial Throne, besought and obtained from the Chinese Emperor the favour of conferring on his deceased father Li Ying the honorific posthumous title of "King" and of registering, in the Book of Records, the name of his mother as "Queen."

Subsequently King Hwan himself conferred on Queen Chao the title of "Queen Dowager," and this title was raised to "Grand" Queen Dowager when King Li Ping came to the Throne. In pursuance of the laws of the country Queen Dowager Chao then became Queen Regent of Corea.

The present King Li Hsi is a great-grandson of Queen Dowager Chao, but according to family genealogy, he is her adopted son. In the latter capacity the King mourned her death.

On the 29th day of the 8th moon (Oct. 12th, 1890),—five months from the date of death,—the remains of Queen Dowager Chao were entombed in the mausoleum containing those of her Consort-king Li Ying, distant ten miles from the East Gate of the capital—Sōul.

Heretofore, whenever a death occurred calling for national mourning, it had been the usage to despatch messengers to Peking to report the event. The Queen Dowager died this year. The King, in conformity with established usage, issued orders, the second day after the event, that interpreters be despatched by the Prefect of I-chow to Fung Hwang city to report the event to the Garrison Major of the Manchu Bannermen there; and twenty days after her death, the King himself deputed an messenger to Peking Hung Chung-yung, a Royal Chamberlain having the rank of Vice-President of a Board; and appointed as his Secretary Chao Ping-

"Hsiao Ming," Filial and Illustrious.

Hung Chung-yung's position corresponding to Secretary of the Inner Council of China; Chao Ping-sheng's corresponding to the Chinese Hanlin Reviser.

sheng, a Royal Reviser of Records of the 5th rank and also three official interpreters of the first and second rank to accompany him.

This mission, after being provided with two copies of the King's memorial to the Chinese Emperor and his communication to the Board of Rites, proceeded on its journey to Peking on the 24th of the 5th moon (July 10th, 1890) to announce the Queen Dowager's death, arriving there on the 8th day of the 8th moon (September 21st, 1890).

The following day the Vice-President and a Secretary of the Board of Rites, in full dress, repaired to the Reception Hall of their Board. There they stood facing south when receiving the Corean Mission. The Corean Messenger after being ushered in by the Board's Interpreters, delivered, in a kneeling position, the three documents he had in his possession. The Secretary of the Board received these documents and placed them on a table. At the close of the proceeding the Board's Interpreters conducted the Corean Messenger out of the Hall.

The Vice-President opened and read the King's communication. He also corrected and put into a proper form the King's memorial and presented it to the Throne, accompanied by a memorial of his own.

The King's memorial read as follows:—

"Your servant, Li Hsi, King of Corea, respectfully reports the demise of his Mother Queen Chao on the 17th day of the 4th moon of the 16th year of Kwang Hsü (June 4th, 1890). He now kneels before Your Majesty in great perturbation and awe.

"Your servant considers his small kingdom indeed most unfortunate by reason of this calamity, at which he feels very sad at heart.

"As mourning has now befallen your servant, he respectfully reports the fact to Your Majesty. He, moreover, has no alternative but to ask that Your Majesty be considerate to him.

"Your servant is now extremely restless. He respectfully submits this report for Your Majesty's information.

"This report is submitted by the King of Corea, Li Hsi, on the 21th day of the 5th moon of the 16th year of Kwang Hsü (July 10th, 1890)."

The Corean Messenger, after being conducted out of the Board of Rites, returned to his residence. He subsequently tendered to that Board the following petition:—

Hung Chung-yung, the leader of the Mission deputed by the King of Corea to China to report the death of the Queen Dowager,

a modification of our usage in the despatch of Commissioners be made with consistency? Bearing, however, the fact in mind, that Corea during recent years has had to meet heavy financial engagements which have reduced her to financial embarrassment, we are obliged to depart from some of the old established practice in the sending of a Mission of Condolence. This we do to show that we cherish extraordinary compassion for our vassal state. Hitherto our Missions to Corea have travelled overland by way of the Eastern frontier. After entering Corea, the Mission had to pass more than ten stations before reaching Söul, which involved trouble and expense. Our Mission to Corea this time should adopt a different route. It should proceed from Tientsin to Jenchnan by war vessels of the Northern squadron. When it has discharged its duties in Corea, it shall return to Peking by the same way. By this route, which is temporarily sanctioned in this instance, the distance between Peking and Söul is shortened, and therefore the share of the expenses of the Mission falling on Corea is not much. She is thus saved much of the trouble and expense which she was put to in former years by the Missions travelling overland. When our Mission shall have reached Corea, such ceremonies should be observed on the part of Corea, shall be carried out—if, in doing so, it does not incur great expense—in accordance with established usage, and these should not in the least be curtailed. For our ever increasing graciousness and regard for the welfare of our vassal state, the King of Corea should feel doubly grateful. Let this Decree be sent to the Board of Rites and the Superintendent of the Northern Ports, and let it be communicated by the Board of Rites to the King of Corea.

"Let this Decree be respected."

This Decree the Board of Rites communicated to the King of Corea, in order that he might abide by the instructions contained therein.

On the second day of the 9th moon (Oct. 15, 1890) the Board of Rites memorialized that two Commissioners should be appointed to offer condolence in connection with the demise of the Queen Dowager. The memorial ran thus:—

"The Board of Rites tenders this memorial, having reference to the despatch of Commissioners on a mission of condolence to Corea.

"We find that Imperial instructions are recorded in the Regulation Code to the effect that whenever His Imperial Majesty desires to offer condolence on the death of a Corean Queen Dowager, we are to memorialize the Throne for the despatch of two Commissioners, one senior and one junior for the purpose.

"Furthermore that the High Ministers of the Imperial Household, the High Ministers of the Imperial Household Guards and those of the Guards of the first order, are eligible for the post of Senior Commissioner and that the Manchu Secretaries of the Inner Council, the Manchu Directors of the National Academy and the Manchu Vice-Presidents of the Board of Rites, are eligible for the post of Junior Commissioner.

"We also find that in the 23rd year of Tao Kwang, at the demise of the Queen of Corea, we memorialized for the despatch of two Commissioners to offer condolence on behalf of China. In reply we received an Edict directing the Privy Council to furnish a list of the Manchu Vice-Presidents of the Six Boards and the Brigadier Generals of the Eight Banners, so that the Throne might decide who should be appointed Commissioners for the occasion. This was carried out and is on record.

"Now the Queen Dowager of Corea having died we should likewise memorialize for the despatch of two Commissioners to offer condolence. While refraining from bringing to Your Majesty's notice such members of the Yamêns and Imperial Guards who, according to regulation, could not be made Commissioners, we submit to Your Majesty a list of officials made out from the lists obtained from the various Yamêns with their titles attached, who are members of the various Yamêns, and beg that Your Majesty will appoint two of them as Commissioners for the occasion. In this matter we solicit Your Majesty's Edict."

The same day, after a list of officials were submitted, the Emperor appointed Hsü Chang as Senior Commissioner and Ch'ung Li as Junior Commissioner. The Board of Rites then at once informed the King of Corea of these appointments and also requested the Viceroy of Chihli, Superintendent of the Northern Ports, to provide steam vessels for the conveyance of the Commissioners to Corea and to instruct the local officials of the ports *en route* to extend to them courtesy and assistance.

The communication from the Board of Rites to the Superintendent of the Northern Ports in this connection read as follows:—

obey and carry out. This is a necessary communication."

After the issue of the Imperial Decree directing the Commissioners to proceed to Corea by water, the Corean Messenger Hung Chung-yung, then at Peking, telegraphed to the Corean Government the purport of that Decree.

On receipt of this telegram the Corean Government on the 16th day of the 9th moon (Oct. 29, 1880) appointed as Receiver of the Chinese Mission Shen Li-tsê, President of the Home Office and Judge of Sôul; as Personal Attendant to the Mission Li Ch'ê-ng-wu, a General of the Corean Army and President of the Board of Rites; as Director-General of Reception Min Yung-shang, a Vice-President of the Home Office and President of the Board of Revenue; as "Inquirer after Health" Ch'êng Ki-yun, a Grand Chamberlain and Prefect and Superintendent of Trade of the Jenchuan District; as Leader of Ceremonies Li Shih-chung, Sub-prefect of the Shoh-ming District.

In addition to the above, there were appointed eleven Petty Receivers, thirteen Petty Attendants, nineteen Supervisors of Wardrobes at the Commissioners' Residence at Sôul, eight first-class Interpreters and twenty-three various official attendants, one Usher and one General Supervisor; the total number of high and petty officials amounting came to hundred odd.

Li Hsien-chih, the Metropolitan Governor, directed his subordinate officers at the Prefectures, Sub-prefectures and Districts along the road from Jenchuan to Sôul to be ready to receive and wait on the Mission as it arrived within their respective jurisdictions and to see that resting places for the Mission were duly provided with tea, refreshments and relays of attendants, horses and escorts.

The Prefect of Jenchuan, Ch'êng Ki-yun, and the eleven Sub-prefects of the districts of Tung-tsin, &c., under Ki Yün's charge, assembled at Chemulpo and waited for the arrival of the Mission at the Yamên of the Superintendent of Trade, which was repaired for the reception of the Imperial Commissioners and in which they were to stay for the first night after their arrival.

At Wu Li-tung, where the Commissioners were to make a short halt, the Prefect of the Fu-ping Prefecture, Tsin Hsi-ton,

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Shen Li-tsê's position equivalent in China to first rank, President of the Privy Council and Metropolitan Prefect. Li Ch'êng-wu's equivalent in China to second rank, High Minister of the Imperial Household and ex-President of the Board of Rites.

Min Yung-shang's equivalent in China to second rank, Vice-President of the Privy Council and President of the Board of Revenue.

Ch'êng Ki-yun's equivalent in China to third rank, a member of the Inner Council, a Prefect and Superintendent of Trade.

Li Shih-chung's to fourth rank and Sub-prefect.

Li Hsien-chih's to first rank, Metropolitan Governor.

Wu Li-tung or Ottori.

and the eleven Sub-prefects of the districts of Kao-yang, &c., under Hsi Tou's charge, were in waiting. The houses of the people were put in order for the accommodation of the Mission.

At Ma-pu the Prefect of Li-chuen and the Sub-prefects of the eleven districts, Nan-yang, &c., under the Head Prefect's charge, were in attendance and there waited for the arrival of the Mission at the "Hsi Hsin" Pavilion, which was repaired for its accommodation.

Near the entrance of the places where the Mission stayed or rested on its journey from Chemulpo to Sŏul, two yellow flags with the words "Official Department" written on each of them, were displayed on red poles. Salutes were fired both at daybreak and at dusk at the places at which the Commissioners passed the night.

At all these places fancy matting was laid down between the entrance at which the Commissioners alighted and the Reception Hall. In the compound was a yellow pavilion for the reception of the Imperial shrine, the incense stands and the Imperial presents. In the centre of this pavilion was an inner enclosure formed by yellow screens, in which was placed the Emperor's tablet, the incense stands and the Imperial Message of Condolence.

Sleeping accommodation was provided in the apartments assigned to the Commissioners. The chairs were draped with leopard skins and the floor covered with fancy matting.

The quarters for the interpreters and body servants were made very clean. Servants were provided for all, and all needs attended to.

The roads and bridges from Chemulpo to the "Nam Pei" Palace, Sŏul—80 *li* distant from Chemulpo—were repaired, levelled and sufficiently widened to admit of five horses walking abreast. Over the roads was sprinkled yellow gravel, and the local authorities along the line of route furnished guards, attendants, symbols of authority and banners.

The Prefect of Jenchuan furnished an escort of some hundred or more soldiers armed with foreign rifles to accompany the Mission to Sŏul.

The display was in general respects similar to that seen at one of the King's parades.

Ten days after they had received their commissions, Shen Li-tê with his subordinates and underlings, the Metropolitan Governor with his subordinates, the Health Inquirer and the Leader of Ceremonies, first one and then another, went down to Chemulpo to await the Imperial Mission.

The Prefect of Li Chuen's position equivalent in China to third rank, Head Prefect.

The Commissioners now repaired to their respective rooms, the Senior Commissioner to the western, the Junior Commissioner to the eastern chamber. After the Commissioners had partaken of tea the Mission Receiver and the other Corean officials came to the Grand Reception Room and made known to the Commissioners through the medium of their deputies their desire to do homage to them. The Commissioners thereupon repaired to the Reception Hall in their official robes and sat down side by side facing the south. In the Hall were displayed the banners, umbrellas, Boards of Command and Symbols of Authority.

When the music commenced, the deputies appeared before the Commissioners from the western corridor of the Hall. They kowtowed twice to the Commissioners, the prostration being followed by a low bow. The deputies of and above the third rank offered homage inside the corridor, while those of and below the fourth rank made their salute outside the corridor. After the ceremony they retired.

The Deputies of the first rank now came forward, and kneeling before the Commissioners, informed them that the Mission Receiver desired to pay his respects to them. They subsequently ushered the Mission Receiver into the presence of the Commissioners by way of the western corridor, and the latter stood up to receive him. The Mission Receiver, with his official cards in his hand, advanced to the centre of the Hall and handed these cards to the Petty Deputies, who presented them to the Commissioners. The Mission Receiver then came before the Commissioners and kowtowed twice, after which he made a low bow. The Commissioners returned the courtesy by a low bow, after which the Mission Receiver retired.

The Deputy again knelt before the Commissioners and reported that the Health Inquirer desired to pay his respects to them. This officer was then ushered into their presence and likewise did obeisance. Then the Health Inquirer brought in the King's cards and stood up in the centre of the Hall. These cards were given to two high Deputies, who presented them to the Commissioners. The Commissioners stood up and received them with both hands. The Health Inquirer then, in the name of the King, inquired after their health. The Commissioners acknowledged the courtesy by a low bow. The Health Inquirer made a low bow and retired.

The Deputy once more kneeling before the Commissioners, reported that the Metropolitan Governor desired to do homage, and the Governor went through the same procedure as did the Health Inquirer. The Leader of Ceremonies was introduced in the same manner and paid his respects in similar form.

The Health Inquirer afterwards submitted, in a kneeling posture, to the Commissioners four copies of the programme of the ceremonies proposed to be observed at the reception of the Imperial Mission at Söul, after which he retired. Finally all the Prefects and Supervisors made obeisance to the Commissioners in the order of their rank.

In receiving homage from the officials of and above the second rank, the Commissioners stood up and returned the compliment by a bow, but in the case of officials of and below the third rank, they resumed their seats and acknowledged the obeisance by simply bringing their hands together.

The King and the Crown Prince deputed two special Deputies—one of the first and one of the second rank—to take their cards to the Commissioners. The cards were made of thick white paper and were more than a foot long, one having written on the right hand side corner of it in small characters "King of Corea, Li Hsi"—and the other "Crown Prince of Corea, Li Sié"—each card was enclosed in an envelope with a strip of red paper over the face. The Deputies knelt and tendered these cards to the Commissioners, and in the name of their King and Crown Prince, inquired after the Commissioners' health. They then retired. They again appeared with the cards of the King and Crown Prince, and in a kneeling posture presented their rulers' compliments to the Commissioners; next, two lists of presents from the King. The Commissioners thanked them for the presents, but refused to accept them. The Commissioners, however, presented the two special Deputies with robe materials—Peking knives and pouches—these were refused three times, but finally accepted.

After receiving the Corean officials, the Commissioners proceeded with the examination of the Programme of Ceremonies proposed to be observed at their reception in Söul.

The programme was as follows:—

The Programme of Ceremonies

proposed to be observed at the reception of the Imperial Mission charged with the Emperor's Message of Condolence in connection with the demise of the Queen Dowager of Corea.

The day previous to the arrival of the Mission, the Officials of Arrangements shall erect a Royal linen pavilion on the east side of the road outside the Tun-I Gate; the pavilion facing south.

Tun-I Gate, the West Gate of the city. "Chin-cheng" Hall, Hall of Diligence in the discharge of government duties.

officials—one on each side of the cart—who will keep the incense burning. At the halt of the palanquin containing the Message of Condolence, the gongs and drums shall move ahead, to be followed in their respective order by a regiment of cavalry, the civil and military officials, the members of the Royal Household on horseback, then the King in his litter, the symbols of sovereign authority, musical instruments—which shall be displayed but not used—the incense stand, the palanquin containing the Message of Condolence, the palanquin with the Imperial presents and, lastly, the Imperial Commissioners. On arriving at the Kwang Hwa Gate of the Palace, the members of the Royal Household and the civil and military officials shall dismount.

The Ushers shall conduct the members of the Royal Household and the civil and military officials to the positions assigned to them. The Senior and Junior Ushers shall lead the King to his position below the western terrace of the "Chin Cheng" Hall.

The symbols of sovereign authority shall be arranged in front of the Imperial shrine in the Hall, while the musical instruments will remain outside the Palace portal.

The palanquin containing the Message of Condolence and the palanquin with the presents, shall enter the Palace through the main portal, to be followed by the Imperial Commissioners.

The Senior Usher shall request the King to assume a bent attitude while the Imperial Mission is passing by. The King, while facing eastwards, will bend his body. After the Mission shall have passed, the Senior Usher shall request the King to stand erect. The King will then stand erect with his face towards the north. The members of the Royal Household and the civil and military officials shall do the same at a signal from their prompters.

After the palanquin containing the Message of Condolence has been carried into the Hall, the Senior and Junior Ushers shall lead the King to his waiting room.

The Imperial Commissioners shall now place the Message of Condolence and the Imperial presents on their respective tables, after which the Ushers of Ceremonies shall conduct the Commissioners to the places provided for them in the Hall, and the Senior and Junior Ushers shall lead the King to his place in the Hall, where he is to perform his prostrations.

The Senior Usher shall request the King to bend his body, make four prostrations, to rise and thereafter to stand erect. The King will bend his body, make four prostrations, then rise and stand erect. The members of the Royal Household and the civil and military officials shall follow the same procedure at a signal

from their prompters. The Senior Usher shall request the King to kneel: the King will kneel and the same attitude will be adopted by the members of the Royal Household and all the civil and military officials.

The Incense Supervisors shall kneel before the incense stands and present incense three times, after which they will prostrate themselves, rise and retire. The Senior Usher shall request the King to prostrate himself and make four kowtows, after which he will rise and stand erect. The King will prostrate himself, make four kowtows, rise and stand erect. The same procedure will be followed by the members of the Royal Household and the civil and military officials at a given signal from their prompters.

At this juncture the Senior Usher and the Prompters shall report the completion of the ceremonies. Then the Senior and Junior Ushers shall lead the King back to his waiting room, while the Ushers of Ceremonies conduct the Commissioners to theirs, and at the same time the Prompters will conduct the members of the Royal Household and the civil and military officials out of the Hall.

The Imperial presents—on a tray—together with the Message of Condolence, shall then be respectfully carried to the Yün Hall and there kept until they are required on the occasion of the sacrificial offerings as described in the following Programme of Rites:—

Rites proposed to be observed at the Presentation of Sacrificial Offerings.

On the day previous to that set apart for the performance of the sacrificial rites, the Officials of Arrangements shall erect for the Imperial Commissioners a resting place outside the Yün Hall and east of its central entrance; the resting place to face south.

The Royal Deputies of Arrangements shall prepare for the Imperial Commissioners seats east of the memorial tablet of the late Queen Dowager of Corea—the seats to face west—and also provide, outside and west of the doors of the Hall, temporary tables for the reception of the Message of Condolence and the presents; the tables facing west. They shall also provide for the Imperial Message of Condolence and presents tables east of the Queen Dowager's memorial tablet. These tables will face south.

A standing place for the King shall be reserved a little to the south and west of the memorial tablet. When the King takes up this position he is to face east. There shall be also another standing place for him below the western terrace of the Hall. When he occupies this position, he is to face north.

"Yün" Hall, Hall of the Departed Spirit.

The Senior Usher shall request the King to prostrate himself, and then to rise and stand erect. The King will prostrate himself, then rise and stand erect.

The Senior Usher shall request the King to wail. The King will then wail.

The Ushers of Ceremonies shall request the Commissioners to wail. The Commissioners will wail. The members of the Royal Household and the civil and military officials at the request of their prompters, will also wail.

The Ushers of Ceremonies shall request the Commissioners to stop wailing. The Commissioners will stop wailing.

The Senior Usher shall request the King to stop wailing, and the King will stop wailing. The members of the Royal Household and the civil and military officials will also stop wailing at the request of their prompters.

The official charged with the holding of the Message of Condolence, shall carry the Message, together with the silk presents, to the sacrificial fire-place.

A table shall be prepared a little to the west and south of the Yün Hall terrace; the table to be furnished with a brass urn thereon.

After the Message of Condolence and silk presents shall have been burnt, the Senior and Junior Ushers shall lead the King out to the west side of the upper terrace, where he is to stand with his face towards the east.

The Ushers of Ceremonies shall conduct the Commissioners out to the east side of the upper terrace, where they are to stand facing west.

The Commissioners, with clasped hands, shall make a bow. The King shall do the same in acknowledgment.

The Ushers of Ceremonies shall conduct the Commissioners down from the eastern terrace. The Senior and Junior Ushers shall lead the King down from the western terrace.

The King shall then accompany the Commissioners out as far as the central entrance. Thence the Royal Ushers shall conduct the Commissioners back to their original resting place east of the "Chin Cheng" Hall.

The Senior Usher shall request the King to put on his mourning appendages and to take up his mourning staff and wail. The King shall then put on his mourning appendages, take up his mourning staff and wail, while the members of the Royal Household and the civil and military officials, prompted by their own prompters, shall also wail.

The Senior and Junior Ushers shall lead the King into the central entrance of the Hall and there the Senior Usher shall request the King to stop wailing. The King shall then stop wailing and at the same time the members of the Royal Household and the civil and military officials, shall also stop wailing.

The Master of Ceremonies shall cry out: "Make four prostrations." The members of the Royal Household and the civil and military officials being requested to do so by their own prompters, shall bend their bodies and make four prostrations, and afterward rise and stand erect.

The Senior and Junior Ushers shall lead the King back to the "Chai" Hall. The ordinary ushers shall conduct the members of the Royal Household and the civil and military officials out in the order of their rank.

The Superintendent of Sacrificial Rites and the Superintendent of the "Chai" Hall, together with their respective subordinates, shall remove the sacrificial animals, while the Royal Deputies of Arrangements remove the miniature Imperial shrine and the tables.

Seats for the Commissioners shall be arranged at the east side in the "Chin Cheng" Hall, while the seat for the King shall be placed at the west side. In the meantime the King shall change his dress, coming out in white leather boots and white robe and with a black rhinoceros-belt covered over with white cloth and winged hat, also covered with white cloth.

The Grand Chamberlain shall lead the King to his prescribed place in the Hall, where he is to stand facing east.

The Ushers of Ceremonies shall conduct the Commissioners to their prescribed places in the Hall, where they shall also stand facing west.

The King and the Commissioners shall exchange courtesies by making the kowtow to each other. After which the Commissioners are to assume their assigned seats and the King his.

After they have finished their tea, the Royal Ushers of Ceremonies will conduct the Commissioners down from the eastern terrace, and the Grand Chamberlain will lead the King down from the western terrace. The King then will accompany the Commissioners as far as the "Chin Cheng" Gate.

The Commissioners shall then proceed to their temporary residence, to be followed in the order of their ranks by the members of the Royal Household and the civil and military officials, who on arriving at the Commissioners' residence, will kowtow twice to the Commissioners.

According to usage, after the arrival of the Commissioners in a city, the keys and signals of the place are handed to their charge. The fire of guns and the call of bugles from their residence are the signals for the closing of the city gates.

On the 6th of November, 1890, after the Commissioners had dined, the Prefect of Jenchuan tendered to the Commissioners a piece of blank paper and requested them to note down the hour at which they intended leaving for Sŏul on the morrow. The Commissioners signified that the Mission would proceed the next morning between five and six o'clock.

On the morning of the 7th November, after a salute of three guns, the gates of the Commissioners' residence were thrown open, and after the third bugle call, the Corean officials, in addition to providing symbols of sovereignty, flags, banners and body guards in the same manner as they did in receiving the Mission at the jetty, furnished the Commissioners each with four saddled horses and four grooms, three drivers, one umbrella bearer, two path-finders, four attendants, four litter ponies, four litter pony grooms, four litter attendants, one chief chair bearer, and one sedan chair with eight sedan bearers, one pony for carrying rain coverings, two servants, four conch blowers, four pipers and four horn blowers, four supervisors of flag signals, six gong beaters, and six first class lictors and two military officers in command of two detachments of escorts, twenty-two silk embroidered flags, one petty official interpreter, one waiter, one cook and seven interpreters of the third order, and also furnished each of the Mission interpreters with three ponies, three grooms, three drivers, two road leaders, one rain covering transport pony, two attendants, two supervisors of flags, two supervisors of signals, two gong beaters, two first-class lictors, two petty interpreters, one four-bearer sedan chair, and also furnished each of the Mission's servants with one riding pony and one groom, and also horses and grooms for the transport of the symbols of sovereignty.

The Mission Receiver and his subordinates in a body requested the Commissioners to enter their chairs. The Mission then proceeded.

First marched the petty officials, the soldiers and attendants in the same order as when receiving the Mission at the jetty, followed by the Mission Receiver and the Metropolitan Governor with their respective subordinates. The total number of the retinue amounted to about two thousand. Their departure from Jenchuan was witnessed by a number of foreigners and foreign officials.

When the Mission arrived at Siao-hsing, the Commissioners alighted from their chairs and entered the tents provided for them, where they rested and partook of tea, etc., furnished by the Corean officials. After a change of horses and chair bearers, they resumed

their journey and arrived at Oricol, twenty-five *li* further on. Half way between Siao-hsing and Oricol, the Jenchuan Prefect and his subordinates left the Mission. It was then received by the Prefect of Fu-ping and his subordinates in the same manner as it was received at Jenchuan. The Message of Condolence was taken to the Imperial tablet room.

In front of the Message were placed incense burners. The Fu-ping Prefect and his subordinates, like the Jenchuan Prefect and his subordinates, made their obeisance to the Imperial tablet and afterwards prostrated themselves twice before the Commissioners. At this point the King and the Crown Prince deputed special officials to hand in their cards to the Commissioners and inquire after their health. After luncheon the Commissioners conveyed the Message of Condolence to the palanquin and the Mission resumed its journey in the same order as before and reached the River Han, twenty-five *li* further on.

The Corean officials had got ready boats beforehand, providing them with side screens, etc., in which the Mission was to be ferried across.

The retinue was ferried over in the order which they assumed in their march. The Mission stayed for the night at "Hsi Hsin Ting." The Prefect of Fu-ping and his subordinates there took their departure homewards, while the Prefect of Li-chow and his subordinates of the eleven districts welcomed the Mission in the same manner as did the other Prefects.

The Message of Condolence was taken to the Imperial tablet hall. The Corean officials, like their colleagues at Oricol, made their obeisance in the order of their rank. The special messenger handed in the cards of the King and the Crown Prince to the Commissioners, and in their name inquired after the health of the Commissioners.

Shin Shen-t'é, Prime Minister of the Corean Privy Council and Tutor to the Crown Prince and Min Yung-ta, Grand Chamberlain, welcomed the Mission in the name of the King. After having prostrated themselves twice before the Commissioners, they stood erect and inquired after the health of the Commissioners in the name of the King. The Commissioners requested the Prime Minister, Shen T'é, to sit down. He, however, declined to do so and retired.

The Commissioners presented robes, Peking knives and pouches to the King's special messenger; and to the Prime Minister and Grand Chamberlain, scrolls and fans.

Shin Shen-t'é's position equivalent in China to Prime Minister and Imperial Grand Tutor, having the first rank. Min Yung-ta's to the 2nd rank, President of the Privy Council.

At noon the King proceeded from the Palace to the "Nam Pei Kung" to pay his respects to the Commissioners and entertained them at a banquet, as laid down in Programme No. 4.

At their meeting the Commissioners expressed to the King in writing that as they could not even accept a piece of paper as present from him, he need not tender any more presents. At this the King felt very grateful and at the same time regretted the fact.

In the banquet hall tables and chairs were provided for the Commissioners. The officials serving the Commissioners dressed in ordinary costume (not in mourning costume). Those waiting on the King had on mourning clothes. On this occasion the official attendants having committed an error in their service, the King ordered the punishment of the members of the Costume Department, the Officer of Arrangement, the Mission Receiver, the Metropolitan Governor and the other officials in this connection.

After the banquet was over the King returned to the Palace. The King and Crown Prince's special messenger, the Prime Minister and all the other officials inquired after the health of the Commissioners. Subsequently the King and the Crown Prince sent a messenger with presents to the Commissioners; the messenger in a kneeling posture handed a list of them to the Commissioners. In conformity with established usage the King sent also costly medicine to the Commissioners. The Commissioners, however, declined to accept any of the presents but thanked the King for them. The special messenger was then given various presents by the Commissioners.

On that evening (10 Nov.) the Commissioners having decided to start the next day for China, the King first deputed the Personal Attendant and Supervisors to ask the Commissioners to prolong their stay, next the Grand Chamberlain and next the Prime Minister and lastly a special messenger to urge the Commissioners to stay longer. The Commissioners, however, could not entertain the King's request.

Two days before the King appointed as Personal Escort to the Mission's return to China Li Yu-ch'êng, President of the Board of Rites and a General of the Corean army.

On the evening previous to the start of the Mission for China, the Personal Escort ordered his subordinates to be in readiness to start the next day. The district magistrates and soldiers were also ordered by the Metropolitan Governor to be ready to serve the Mission as before.

On the morning when the Mission was to start salutes were fired from the Commissioners' residence, ordering the opening of the gates. The Prime Minister and also the officials in the order of their rank, inquired after the health of the Commissioners, and the Personal

Escort with his subordinates paid their respects to the Commissioners. The Commissioners distributed scrolls, fans, coat material and miscellaneous articles amongst them and also gave cash and various things to the soldiers and servants at their residence.

At noon on the day when the Mission was to return to China, the King with the members of the Royal Household and all the civil and military officials repaired to the "Hsüan Hwa" Hall of the Governor's Yamên outside of the West Gate, where they were to bid the Commissioners farewell.

The Mission proceeded from the "Nam Pei Kung" to the "Hsüan Hwa" Hall by way of the South Gate, being accompanied by the symbols of authority, &c. The Commissioners had lunch with the King at "Hsüan Hwa" Hall. The ceremonies on the occasion were the same as those which took place at the banquet at "Nam Pei Kung." After lunch the King requested the Commissioners to convey his respects to the Emperor. The King then escorted the Commissioners to their chairs, and there they parted with a low bow. The King returned to the Palace while the Commissioners proceeded on their journey, followed by the Personal Escort and his subordinates. The Mission again stopped at "Hsi Hsin Ting" for the night. There the special messenger inquired after the health of the Commissioners in the name of the King and Crown Prince, as did also the Prime Minister and the officials in the order of their rank. The Commissioners gave them presents of eatables.

At this juncture it began to rain and continued to rain until the next day—the first of the tenth moon (Nov. 12, 1890)—when it fell heavily. A special messenger came and inquired after the health of the Commissioners in the name of the King and Crown Prince, as did also the Grand Chamberlain, who, moreover, requested the Commissioners to prolong their stay. The Commissioners consented to stay until the rain ceased.

In the evening the special messenger handed in the King's and Crown Prince's cards, and in their name inquired after the health of the Commissioners. The officials also inquired.

On the second day of the tenth moon (Nov. 13) it ceased raining. The gates were opened at the firing of salutes at the Commissioners' residence. The Commissioners proceeded to Chemulpo, followed by the Personal Escort and the Metropolitan Governor, and on the way were met and escorted by all the local officials, guards, attendants and others in the same manner as when they came. On reaching Wu-li-tung they rested. There the special messenger in the name of the King and Crown Prince inquired after the health of the Commissioners. The officials did likewise. The special messenger also handed in presents, which the Commissioners

sincerity and importance—are beyond expression in words demonstrating that China's manifold graciousness towards her dependencies is increasing with the times. The Emperor's consideration for his vassal state as evinced by his thoughtfulness in matters pertaining to the Mission, is fathomless. How admirable and satisfactory! And how glorious!

Henry M. Brown 1899?

PRESENTATION OF THE PETITION FOR RELIGIOUS LIBERTY IN PRIVATE SCHOOLS.

(Reprinted from *Japan Weekly Mail*, Dec. 9.)

On the 16th of August, the representatives of six Christian Schools—Aoyama Gakuin, Azabu Eiwa Gakko, Doshisha, Rikkyo Chu Gakko, Meiji Gakuin, and Nagoya Eiwa Gakko—met in Tokyo to consider what course to pursue, in view of the Instruction issued by the Department of Education, excluding the teaching of religion and the holding of religious services from all private schools recognized by the Department.

At that meeting a statement of opinion was adopted which has been already published. In addition to the adoption of this statement, a committee was appointed to seek, by such measures as seemed proper, relief from the restrictions of the Instruction; and in particular to request an interview with the Minister of Education. To this request Count Kabayama cordially acceded. In fact he has granted to the committee three interviews. The thanks of the committee are due likewise to the Vice Minister, Mr. Okuda, and to the Counsellor of the Department, Mr. Okada, for the courtesy of a hearing. No public statement regarding these interviews has been made until now, because they were concluded only recently.

At the first interview of the committee with Count Kabayama following petition, in Japanese, was presented:—

"We respectfully present to your Excellency the following petition.

"On the third day of August this Instruction (No. 12) was issued:—

It being essential from the point of view of educational administration, that general education should be independent of religion, religious instruction must not be given, or religious ceremonies performed, in Government Schools, Public Schools, or schools whose curricula are regulated by provisions of law, even outside the regular course of instruction.

(Signed) COUNT KABAYAMA,
Minister of State for Education.

"We do not question the propriety of such an Instruction in the case of Government and other schools maintained by public funds; but we beg leave to petition that such schools as are maintained by private funds shall be exempted from its operation. In behalf of this plea we submit these considerations:—

"1. It is a conviction of conscience with the friends of the schools which we represent that instruction in religion is essential to education, both as a matter of knowledge and also as the most effective incentive to right living. The Instruction of the Department of Education compels us either to surrender this conviction, or to subject the students attending our schools to serious disadvantages. If we adhere to our principles, our students must forego the privilege of admission to the Koto Gakko and other Higher Schools, as well as the various other advantages attaching to graduation from a Chu Gakko. We feel that it is a great hardship to them that they should be subjected to this discrimination, for no other reason than that the schools which they attend are Christian.

"2. The Instruction was issued as "being essential from the point of view of educational administration." Those Christian schools, however, are maintained primarily for a growing Christian constituency and for those who wish their sons or wards to be educated in Christian principles. In the case of these schools, therefore, no injustice is done, and no disorder is introduced, by the teaching of Christianity; and hence, in our opinion, so far as these schools are concerned, the difficulties contemplated in the Instruction do not exist.

"3. In form the Instruction is general; it applies to "Government schools, public schools, or schools whose curricula are regulated by provisions of law." But in fact at present, at least excepting in rare cases, the only schools affected by the Instruction are the Christian Schools. In the Government and public schools, no instruction in religion is given and no religious services are held; and, excepting in very rare instances, no other religious bodies maintain schools. Thus while the Instruction is general in form, in effect it places restraints upon Christian schools only.

"4 An examination of the Private School Regulations, issued as Imperial Ordinance No 359, shows that the Article prohibiting religious instruction which was endorsed by the High Council of Education, was excluded from the Ordinance. This exclusion seems to make it clear that the principle involved is not to be regarded as of essential importance.

"5 These schools have been maintained, for the most part, by funds contributed by British and American Christians; and they have been carried on with much labour and at no small sacrifice on the part of both Japanese and foreigners. The desire is to retain their recognition by the Department of Education, without relinquishing convictions of conscience. If, however, they can be carried on only under restraints that constantly hinder their success, there will be great disappointment among their friends; and in the end it may be necessary to close them. On the other hand, if in your wisdom your Excellency shall grant this petition, you will not only take still more willing the obedience of the increasing body of Christians to just administration under constitutional government, but you will also deepen the desire for the welfare of Japan in the minds of its oldest and best friends in America and England.

"6. In conclusion we beg leave to remind your Excellency that our petition has its foundation in the religious liberty which is assured in the Constitution of the Empire.

"To his Excellency Count Kabayama, Minister of State for Education."

(Signed)	
Tuchi Honda	D. S. Spencer.
Somku Ebara.	A. C. Buzlen.
Seito Sabata.	D. C. Greene.
K. Ibuka.	William Imbrie
S. Muroifa	John McKim.
Gen. Masuyoshi.	J. P. Richardson.
M. Oshikawa.	E. W. Clement.

The petition was presented to the Minister by Mr. Ebara, who accompanied the presentation with a statement emphasizing the importance which Christian schools attach to ethical and religious teaching. The following is a brief summary of the Minister's reply:—

Count Kabayama himself also felt the very great importance of moral instruction; especially in the case of young men. Particularly was it needful for those of Japan, who stand upon a lower plane ethically than the young men of the last generation. This was a mortifying confession to make; but it was true. The explanation was to be found in the fact that Japan is now in a state of transition. Gradually, however, the nation was adjusting itself to the new conditions in other things, and so it would be in the matter of morals.

The press had represented him as a foe to religious liberty. That was quite unjust; he was no friend. More than that, it was his own personal conviction that religion has a place and a value in the life of a nation. But in the school system it was necessary to keep education distinct from religion.

"The Regulations for Private Schools contained in the Imperial Ordinance, and the Instruction issued by himself, were constantly spoken of as something new. This was a mistake. Before he assumed office there was a long list of regulations which had been enacted at various times; but they had never been systematized and codified. The Ordinance and Instruction should be regarded as such a systematization and codification."

In reply, Mr. Ibuka and Mr. Honda pointed out certain features in the Instruction which they thought may properly be described as new; and they also directed the attention of his Excellency particularly to the fact that no question is raised regarding the propriety of excluding religious teaching and services from the school system in schools supported by public funds; that it is only in those supported by private funds that relief from the restrictions of the Instruction is asked for. The petition was then left in the hands of the Minister for further consideration.

Subsequent to this interview with Count Kabayama, members of the committee waited upon the Vice-Minister of Education. The conversation on this occasion dwelt with greater particularity upon the points urged in the petition.

After glancing over the petition, Mr. Okuda expressed himself decidedly as of the opinion that it could not be granted. To an inquiry as to the reason, the answer was that the Department of Education had adopted the principle that education and religion must be kept distinct. To the argument that the propriety of such a principle in regard to public schools was not questioned, but that its application to private schools seemed to savour of injustice, the response was, that that might seem to be the case, but that there was no help for it; the principle had been adopted. The opinion was expressed that the position of the Department was almost if not entirely without precedent in other enlightened countries. To this it was replied that, so far as the Vice-Minister was aware the position was without such a precedent; but that the matter had been looked at and decided from a Japanese point of view. The statement was made that the issuing of the Instruction was in certain respects a new departure. This Mr. Okuda did not admit; but the point was still pressed:—

"Religious instruction has not been allowed in public schools, but it has been allowed in private schools."

"Not by the Department of Education."

"It may not have been allowed by the Department, but it has not been forbidden; and it has been allowed by the Tokyo-fu."

"Then the Tokyo-fu was in error."

"In any case there is one feature of the Instruction that is new. Not only is no religious instruction to be given; no religious services are to be allowed 'even outside of the regular course of instruction.' That certainly is a new feature." This Mr. Okuda did not deny.

During the interview the conversation turned in the reason for the Instruction given in the Instruction itself. It was stated to be necessary "from the point of view of educational administration." In the case of public schools such a necessity was admitted; but not in that of private schools maintained for a Christian constituency and for others who desire their sons to be educated in Christian principles. Nevertheless, it was replied, the principle that religion and education must be kept distinct had been adopted by the Department; and that decided the question. And not only by the Department, but by the Cabinet also, and likewise by the Privy Council. Besides this there was a "deeper reason;" but there were foreigners present. What that deeper reason was Mr. Okuda did not explain. Reference was then made to the Constitution. The Constitution guaranteed religious liberty; and the Instruction seemed at least to infringe upon that guarantee; because it forced a Christian parent to choose between a Christian and a wholly secular education at the price of valuable advantages enjoyed by others. To this it was averred that the religious liberty guaranteed in the Constitution is liberty to believe a religion; but not necessarily liberty to propagate it; and in particular not liberty to propagate it in connection with schools.

It is immediately obvious that any mere statement that the Department of Education has adopted certain principles embodied in the Instruction is no real reply to the arguments of the petition. It is a complete begging of the question; simply another way of saying that the Department has done what it has done. The question at issue remains unanswered:—Is the action of the Department as applied to private schools just? Is it reasonable? Is it in accordance with enlightened legislation? Does it conform to the Spirit of the Constitution?

Quite as obvious also is the reply to the statement of Mr. Okada that the Constitution guarantees liberty to believe a religion but not necessarily liberty to propagate it. In practice these two things can not be separated. The man who conscientiously accepts a religion is constrained by his conscience to impart a knowledge of it to others; and in a peculiar sense is this duty one binding upon the conscience of a parent. Any freedom of belief worth having therefore necessarily includes the right both to believe, and to propagate a religion. If the Constitution does not guarantee both of these rights it gives a stone instead of bread; and so it will be understood by the world. It is true that the Constitution reads thus:—"Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief." But a Christian Chu Gakko is not "prejudicial to peace and order, or antagonistic to the duties of the subject." It inculcates the precept, Render to Cæsar the things that are Cæsar's, just are truly as the precept, And to God the things that are God's. The action of the Department that "religious instruction may not be given, even outside the regular course of instruction" may therefore be fairly described as an arbitrary measure going far beyond the limits prescribed in the Constitution.

On concluding the conversation regarding the points contained in the petition, Mr. Ibuka submitted to the Vice-Minister another proposition. In case it were not possible to grant the petition, which asks that Christian Chu Gakko may remain Chu Gakko without surrendering the principle of a Christian institution, would it not be possible to grant that such schools may give up the name of Chu Gakko and a recognized place in the national system, and still be accorded the privileges of a Chu Gakko; in particular the privilege of an arrangement by which their graduates may enter the Higher Schools on equal terms with those of Chu Gakko? This Mr. Okada said could be considered.

Following this interview with the Vice-Minister was one of members of the committee with Mr. Okada, the Counsellor of the Department. Mr. Okada, it is understood, was the writer of the original draft of the Instruction, and also of the Articles submitted to the High Council of Education. The following were the points of chief interest occurring in this interview:—

In the opinion of Mr. Okada, the Instruction was not directed against religion as such; but it was necessary to exclude religion from the national system of education. It might be that Christianity and Buddhism would work no injury; but, if the way were left open, schools might be established by certain religious bodies which are said to inculcate immoral doctrines; and although it might seem hard to interfere with Christian schools, it was necessary to legislate for all and for the future as well as the present. Mr. Okada also denied that any distinction should be made between public schools and those supported by private funds. Education was a function of the state. If private individuals were permitted to established Chu Gakko, the permission should be regarded as a privilege and a trust. That being the case, such schools should conform strictly to the regulations for public schools. They should not consider themselves free to do what was not prohibited; but only what was explicitly allowed. Nothing should be subtracted and nothing should be added. In all schools there should be absolute uniformity. The proposition that the Christian schools might drop the name of Chu Gakko and surrender their place in the national system, and yet be granted the privileges of Chu Gakko, Mr. Okada thought might be considered. But it was open to objection. The Higher Schools were overflowing; and if students from such private schools were admitted to them the result would be the same crowding out of a corresponding number of applicants from the public Chu Gakko. More than that, the private schools might furnish special opportunities for the acquisition of English; and as a good knowledge of English counted in much in the minds of those in charge of the Higher Schools, such an arrangement might place the graduates of the public schools at a disadvantage.

Some of the positions advanced by Mr. Okada are open to the criticism already made. They are simply assertions of principles adopted by the Department. This is true for example of the statement that no distinction can be drawn between schools supported by public and those supported by private funds. One point, however, seems to call for a word in addition. "Education is a function of government; and permission to maintain a Chu Gakko should be regarded as the conveyance of a trust." Without pausing to discuss certain abstract questions included in this proposition, it is not denied that private persons carrying on a school recognized by the Department as occupying a certain rank, have a trust committed to their charge; or that it is their duty to see to it that the school fully meets the requirements of schools of its class. But it by no means necessarily follows from the idea of such a trust that the school can exercise no liberty whatever. "even outside of the regular course." Such an inference is necessary only if the Department chooses to make it so—only if it adopts it as a principle. The idea that a superior knowledge of English on the part of graduates of private schools may properly be regarded as an objection to such an arrangement as that proposed by Mr Ibuka ministers to one's sense of humour, but does not otherwise call for remark.

It remains to speak briefly of two subsequent interviews with Count Kabayama. The object of the first was to receive his reply regarding the petition. This he said it would not be possible to grant. The object of the second was, among other things, to hear his conclusion regarding the same proposition that was laid before the Vice Minister and Mr. Okada—the proposition that Christian Schools doing the work of Chu Gakko may receive the special privileges of Chu Gakko. To this request Count Kabayama cordially promised his further consideration. He also expressed some confidence that in time it will be acceded to.

In concluding an account of these interviews, one cannot refrain from pointing out the apparent insensibility of the Department to its true policy. The great problem before it as the problem of education in Japan. What helps towards the solution of that problem may be rendered by private enterprise is plain to all. Such institutions as the Kaun-gijiku and the Waseda Semmon Gakko are a great object lesson. The lesson they teach is that every proper effort should be made to interest and encourage private persons in the establishment and maintenance of well equipped and well conducted private schools. But instead of this the Department issues the Instruction.

Apart from the information acquired through these interviews, the committee has received information from other sources which leads it to make the following statement. In substance at least it is believed to be correct.

In addition to all that is said regarding the importance of uniformity throughout the national system of education, and of the strong "from an educational point of view" of excluding religion from that system, etc., something else may be said—something deeper. There is an influential body of men in Japan who are strongly opposed to Christianity as such. Some of them consider it a useless if not an injurious superstition. Others regard it as incompatible with the spirit of loyalty. There are those among the older Conservatives who are really afraid of it; and in justification of their fears, they recall the experience of Japan two centuries or more ago. To some of them, in their ignorance of the history of Europe, it is inseparably connected with republican ideas of government. There is also a party of more modern Conservatives who stand for the theory that the state is everything and the individual nothing; that there is no such thing as the rights of man as man; that any idea of liberty, excepting as it is conferred upon the individual by statute, is an absurdity. All these, from these various points of view, are opponents of Christianity; and are determined, as far as in them lies, to prevents its doctrines and principles from gaining an entrance into the life of New Japan. That they will fail in the end is not to be doubted. The ideas which they represent are not new or peculiar to Japan. They are familiar to every student of history; they have been weighed in the balance; and they have been found wanting. Excepting for a thin coat of lacquer they are essentially the same as those which dominated the old Roman Empire in its endeavour to crush Christianity eighteen centuries ago; and Christianity still stands, conquering and to conquer. But for the present the men who represent these ideas in Japan are a force that is making itself felt. How active and how influential they are is clear from the action of the Privy Council regarding the matter now under consideration. A meeting of that body was held—held under peculiar and exceptional circumstances—to consider the question of inserting among the Regulations for Private Schools the Article forbidding religious teaching embodied by the High Council of Education. There were men of high standing who were opposed to such insertion. It is understood that that was the position of Count Kabayama himself. But in favour of insertion the danger to be feared from Christianity was urged with much insistence. With so much insistence and influence that while the Article was excluded from the Imperial Ordinance, the Imperial Ordinance was accompanied with the Instruction from the Department of Education.

It need hardly be pointed out that the issuing of such an Instruction may be far reaching in its consequences. The question is not simply that of the teaching of religion in private schools. That such an Instruction infringes upon the principle of religious liberty is clear to every thoughtful mind. And if such an encroachment upon the rights of the individual can be made without protest, similar encroachments upon other rights of the individual guaranteed in the Constitution are possible. This is an aspect of the case which should engage the attention of every one who values the gift of the Constitution to the nation.

For the Committee,

WILLIAM IMBRIE.
D. S. SPENCER.

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* In the presence of the Emperor.

(三) 권능으로는 련스는지음을밧은자오
예수는 창조호신이라 七一十三.
(四) 계급으로는 련스는 구원호신주라 十三一十四.
예수는 섬기는자이오
(첫지 흔게 등이니라 十四一)
(五) 직권으로는 련스는 죵이오
예수는 주인이라 등五一六.

도리 예수고란밧은듯 온젼케호심

一. 고란밧음으로 온젼케호심
二. 마귀를업시호시고 죄인을구원호심
三. 불상히 넉이시고 진실호신대제스
장이되심이라

General

Rules and Regulations

OF THE

Foreign Cemetery

AT

YANG HUA CHIN.

GENERAL
RULES AND REGULATIONS
of the
FOREIGN CEMETERY
at
YANG HUA CHIN.

Whereas the Korean Government, in accordance with various treaties entered into with Western Powers, has set apart, near Yang Hua Chin, a suitable piece of ground for a foreign cemetery, the following Rules and Regulations are drawn up for the due order and maintainance thereof.

SECTION 1. Each grave plot shall be five feet wide and ten feet long, and each grave shall be dug to the depth of at least six feet.

SECTION 2. No interment shall take place without notice being previously given to the Secretary of the Cemetery Committee, or in his absence, to some other member of the committee, and the grave space assigned will be recorded, at the time, in the Register of Burials to be kept by that Officer.

SECTION 3. Each interment will be subject to a

charge of five dollars, to cover the cost of digging the grave. A further fee of five dollars will be charged for every monument or grave-stone erected.

Note — This further fee of five dollars once paid, no additional charge will be made for the erection of foot or coping stones.

SECTION 4. Any person who has paid the sum of ten dollars, or more, to the first expense of preparing the ground shall be entitled to one interment free of cost. This does not include the fee for the erection of grave-stones.

SECTION 5. The fee simple of a private lot may be acquired for the sum of ten dollars per grave space as defined in SECTION 1. This sum includes burial fee and the fee for the erection of monuments. The care of a private lot will devolve upon the owner subject to the provisions of SECTION 8. Application for more than one grave plot as a private lot must be considered and approved by the committee. Such lots will be transferable upon due notice being given to the Secretary who shall enter a note of transfer in the Cemetery Books.

(a) Societies wishing space in the general cemetery for purposes of consecration or dedication may be permitted to retain such space upon consent of the committee. This space shall be subject to the

General Rules of the Cemetery. The central plateau, marked A in the plan, shall not be available for purposes of this regulation.

SECTION 6. Exhumation may be made by permission of the Secretary. Every exhumation will be recorded in the Register of Burials and the grave space thus vacated will be resumed by the committee to be utilised for future burials.

SECTION 7. Space shall be reserved by the committee for the erection of a mortuary chapel and in this chapel any form of burial service may be observed.

SECTION 8. Proposals and plans for improvement on private lots, such as the erection of walls, fences, monuments and the like, must be submitted to and approved by the committee before being commenced.

SECTION 9. The Cemetery Committee shall consist of five members, representing at least three nationalities.

SECTION 10. The Committee shall be elected for a term of one year, at a general meeting of the foreign community, to be convened by the out-go-

ing committee annually in the month of October.

SECTION 11. The members of the committee must all be residents of Seoul, and shall be elligible for reelection.

SECTION 12. Vacancies occurring in their body during the term of office shall be filled by the committee themselves. Three members shall form a quorum.

SECTION 13. The Secretary, who shall also act as treasurer, shall be elected by the committee from among their own number.

SECTION 14. The Secretary shall keep a complete record of the proceedings of the committee, of all burials, enclosures or other transactions at the cemetery and of the financial accounts, and shall submit a report at the annual general meeting.

Notice of all meetings shall be given at least seven days before the date fixed.

SECTION 15. These Regulations may be revised in whole or in part either at the annual general meeting or at a special meeting of the community convened by the committee for that purpose.